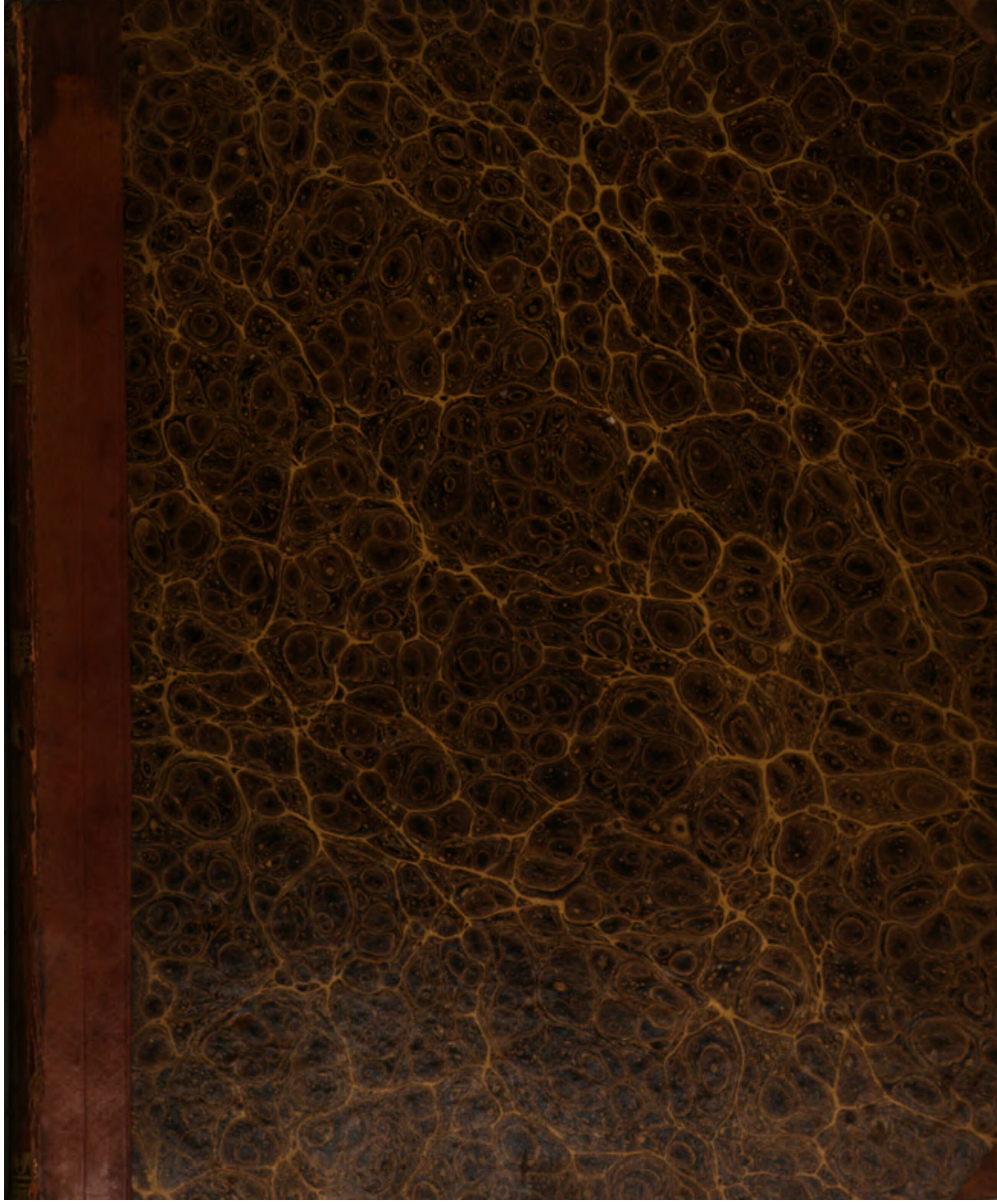
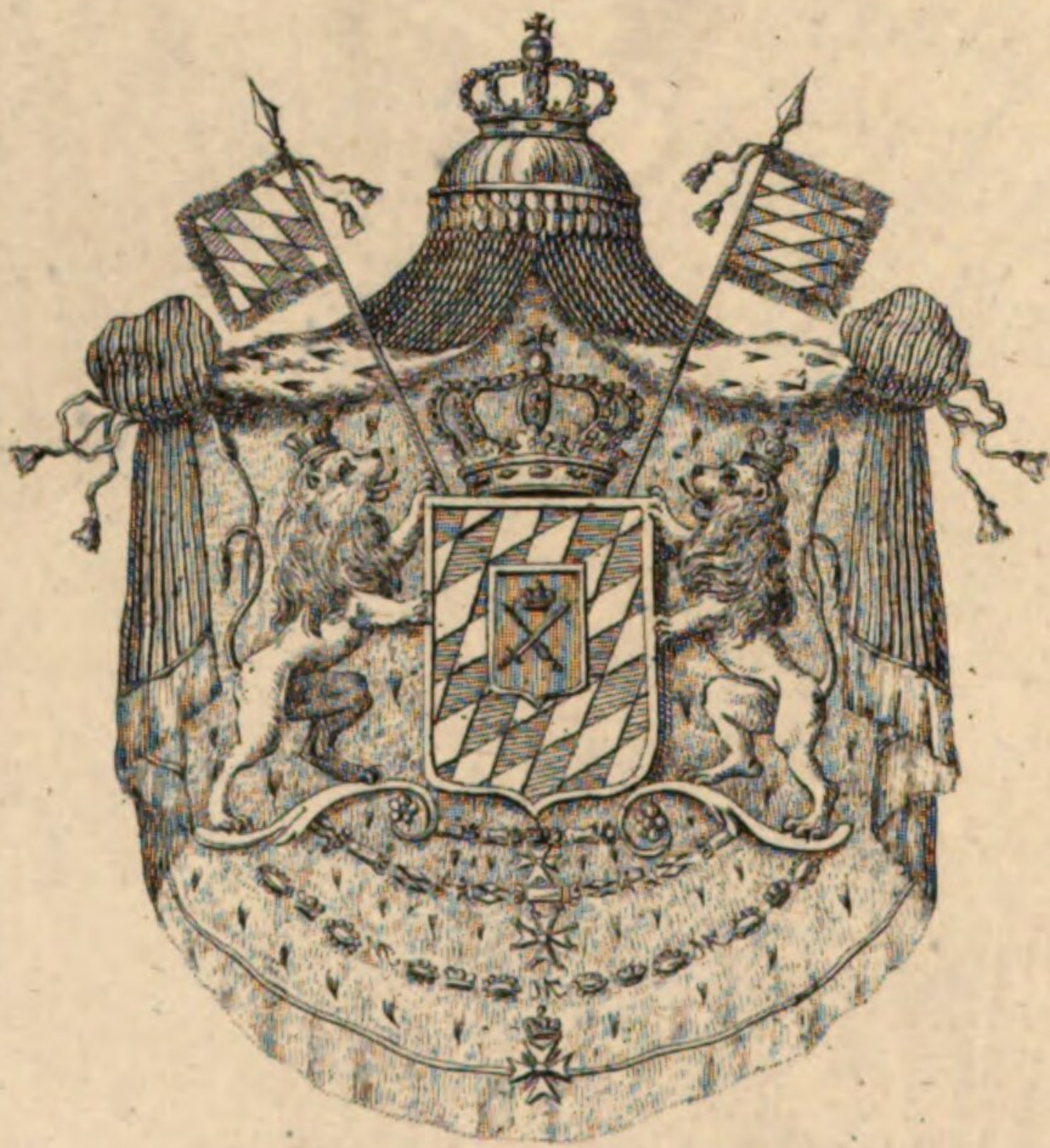




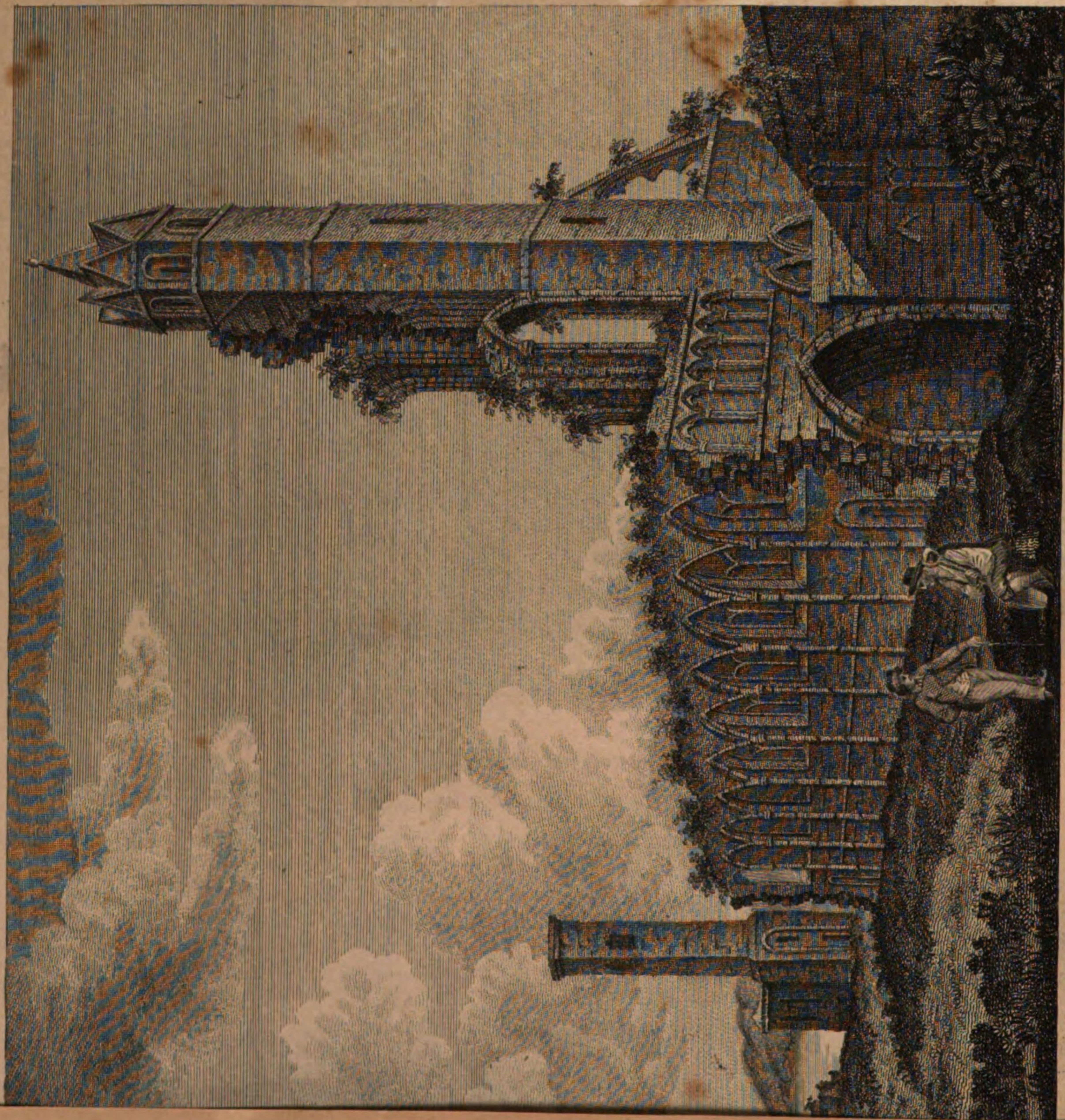
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CATHEDRAL OF ST. ANDREWS, WITH THE CHAPEL OF ST. RULE FROM THE WEST.



CASTLE OF ST. ANDREWS



ST. ANDREWS FROM THE EAST.

RELIQUIAE DIVI ANDREAE,

OR THE

STATE OF THE VENERABLE AND PRIMITIAL SEE OF
ST ANDREWS.

Containing

AN ACCOMPT OF THE RISE, ADVANCEMENT, DIGNITIES, HONOURS, JURISDICTION, PRIVILEGES, AND REVOLUTIONS OF THIS ANCIENT SEE;—AND OF

THE CHURCH BENEFICES OF OLD BELONGING THERETO, AND OF LATE ANNEXT THERETO, IN THE KIRKS NOW BELONGING TO THE SAME, ETC.

WITH

SOME HISTORICALL MEMOIRS OF SOME OF THE MOST FAMOUS PRELATES
AND PRIMATES THEREOF.

BY A TRUE (THOUGH UNWORTHY) SONE OF THE CHURCH.

Interroga generationem pristinam, et diligenter investiga patrum memoriam, et ipsi docebunt te, et de corde suo proferunt eloquia. JOB, CAP. VIII. 8, 9.

Nunc famae standum est, ubi certam derogat vetustos fidem. TIT. LIV. DECAD. I. LIB. 7.

ST ANDREWS:

PRINTED BY AND FOR JAMES MORISON, PRINTER TO THE UNIVERSITY.

1797.

58.D.

DEDICATION.

To the most reverend Father in God

ALEXANDER,

BY DIVINE PROVIDENCE LORD ARCHBISHOP OF ST ANDREWS,
PRIMATE AND METROPOLITAN OF ALL SCOTLAND.

MAY IT PLEASE YOUR GRACE,

THE following sheets containe a faithfull accompt of your Lordship's see of St Andrews in its beginning, erection, advancement, priviledges, honours, revolutions, changes, untill now, and of some of your Grace's predeceffors therein, &c. &c. I cannot say that I have performed this with that accuracie and elegance in style or contrivance that my dewtie and zeale (to do your Grace and the see service) prompt me to, or the importance of the theme requires: Onlie I have endeavoured to expresse that care and fidelitie that become a true sone of the church, with a design to preserve a just esteeme of the gratitude and munificence of our princes, a veneration for the pietie and devotion of our ancestors, and the worthy prelates of this see, and to beget an utter abhorrence of sacrilege, schism, and rebellion.

If the materials of this treatise had come more plentifully to my hands it had easily swelled to a greater bulk, and been better performed: But

I have been forced to collect such fragments that yet remain of the broken and lame accompts that are left of these intervals of the church, especiallie the later periods thereof, when popular tumults and sedition defaced what our pious forefathers judged sacred and beautifull, and the following generation thorow giddieness, blindness, or malice, endeavour to burie rather than bring to light any such monuments as might contribute to this or the like usefull discoverie. However, I have undertaken the work under these and more disadvantages, the path I have trodden in is unbeaten, the encouragements small, the hopes of doing any therein to purpose desperate, and my unfitness for the work great; which considerations have oft made me condemne the design and desponde when my hand was in; yet having proposed to myself this service to your Grace and this venerable see, I spared no labour to atcheive the same, and maugre all the difficulties and discouragements I have studied to order these scattered memoirs that my care and scrutinie could retrieve into this mean but true narration, and so far as my poor abilities could reach, and the nature of the documents I have seen would allow, I have studied truth and modestie, still couching my warrands and authorities.

My Lord I have at length hardened myselfe into the confidence of presenting to your Grace and laying at your feet this tract such as it is, naught in the method, course and forensick in the style, unaccomptable in the transitions, unpolisht and inartificiall in the wholl compofure; praesuming upon your Grace's exemplar and unflexible vertues, pietie
and

DEDICATION.

v

and honour (as much above flatterie as your Grace does generouſlie deſpiſe it) that have juſtly raiſed your Lordſhip to ſo eminent a ſtatione in the church and put your Grace beyond the reach of their malice under whoſe tongues lie the poiſon of aſps; and the ſubject itſelfe is ſo ſacred and venerable and ſo nearlie related to what is ſo, that I durſt not without ſacrilege offer it any where elſe but where I know ther is the clemencie and compaſſion of a father, nor ſuffer it to ſeek ſhelter (being ſo lamely and uncouthlie handled) but wher ther is mildneſs and goodneſs; then which no thing elſe could have fortified my boldneſs to attempt the work, and after, thus to addreſs your Grace, which now I humbly preſume to doe in the confidence of your Grace's candor to favour this uſefull undertaking, and readineſs to forgive the deſſects and eſcapes therof.

That the goodneſs and carefull providence of Almighty God may (hereafter as hitherto) watch over your Lordſhip, ſtrengthen your Grace to ſuſtaine the burden of your weightie charge, make your Grace to continue a great inſtrument for the good and comfort of the church; and when your Grace hath for many years moſt ſucceſſfullie ſerved the great Biſhope of our ſouls in your generation, that you may peaceably exchange your mitre for a crowne and your rochet for a robe of glorie, is the fervent deſire and prayer of,

May it pleaſe your Grace,

Your Grace's moſt humble ſervant,

August 1683.

GEO: MARTINE.

ADVERTISEMENT.

THE following work was written by Mr George Martine of Clermont, who seems to have held some office, probably that of Secretary under Archbishop Sharp.

A manuscript of it, acknowledged to be a copy, was given some time ago to the Library in this University. Another manuscript copy of it has been found in the Harleian Library. A third is in the possession of the Reverend Dr Adamson, Professor of Civil History here.

As these three copies were found upon comparison to vary considerably from each other, and as the University copy is said to have been transcribed from an original, in the possession of David Martine of Edenside, Esquire, the representative of Mr George Martine, the Editor applied to Mr Martine, who readily furnished him with his original manuscript, from which the following pages are accurately printed, preserving not only Mr Martine's style but his spelling, both of which had been much altered in the other manuscripts. It will appear a curious specimen of the state of the language at that time, that, in the writing of an Archbishop's Secretary, the same word is differently spelt in different places.

The University copy, as well as Dr Adamson's, contains some sentences, and much curious matter, that do not occur in the original; these the Editor thought worthy of preservation, and they are inserted in their proper places between brackets.

The Editor intended to have given a number of notes explaining several local particulars; but he soon found that these would have been

so numerous as to have greatly exceeded the book itself: He has, therefore, inserted only a very few.

In order to give the reader some idea of the present appearance of St Andrews, the following beautiful Views, engraved by the first masters, accompany the work, viz.

I. The Cathedral of St Andrews with the Chaple of St Rule from the west.

II. The Castle of St Andrews.

III. A View of St Andrews from the east.

ST ANDREWS, Oct. 1797.

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CHAP. IV.

ERRATA.

CHAP. V.

- PAGE 49, LINE 3 from bottom, for bellua, read belluae.
..... 168, 10, for Dumfermline. read Dumferline. [
..... 202, 16, for Archidiacono. read Archidiacono.]
..... 238, 25, for Zenodochii, read Xenodochii.
..... 244, 17, for busband, read husband.

CHAP. VI.

Of the Archbishop's Jurisdiction and Superiority.

CHAP. VII.

Of other Honours and Dignities wherewith the Archbishop and

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State of the Archbishopric of St. Andrew in the present situation.

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CHAP. X.

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from anno 1701.

CHAP. XI.

Of the Bishop and Archbishop of St. Andrew.

RELIQUIAE DIVI ANDREAE,

OR THE

STATE OF THE VENERABLE AND PRIMITIAL SEE OF ST ANDREWS.

CHAPTER I.

OF THE HEATHENISH PRIESTS IN THE ISLE BEFORE CHRISTIANITIE.

SECTION I.

OF THE ANCIENT BARDS.

LONG before the incarnation of the Son of God, and some time after, till Britain became Christian, and that excellent religion gott footing there, the inhabitants had their own heathenish and idolatrous worship and superstition, wherein they were as zealous, wicked, and ridiculous, as other nations under Paganism, having their priests of a verie ancient date, and in great veneration.

Of these priests the first we read of in this isle were the bards, a most ancient, religious order; being, as authors record, poets and singers, musically reciting the praises of great men, using instruments to that purpose, especially the Nablium*, which had thirteen strings, and was

A played

* Aylet Sommes Antiq. Britan.

played upon with the fingers, and the Cynira, which had ten, and was played upon with a quill, or other thing; none of which was the harp, as some have conjectured. The bards, at first, sung of the essence and immortalitie of the soul, the works of nature, the course of the celestial bodies, the harmonie of the spheres, the praises of the gods, and the virtues of great men: Yet, according to Buchanan, they wanted letters. They were much used in deifying great men, singing the heroes praises at their apotheoses; an act then esteemed glorious to the dead, useful to the living, and acceptable to the gods.

Jo. Johnstoun, in his preface to the Scots Heroes, thus mentions the bards: "*Quamvis intelligunt omnes plus semper virium et industriae*" "*Scotis fuisse ad res gerendas, quam commendationis ad praedicandas,*" "*habuerunt tamen antiquitus, et coluerunt suos Homeros et Marones*" "*quos bardos nominabant. Hi fortium virorum facta versibus hero-*" "*icis, et lyrae modulis aptata concinebant; quibus et praesentium ani-*" "*mos acuebant ad virtutis gloriam, et fortitudinis exempla ad posteros*" "*transmittebant: Cujusmodi apud Cambros et priscos Scotos necdum*" "*desiere, et nomen illud patrio sermone renitent.*"

This custome was derived first from the eastern nations to the Greeks, who ancientlie had all their divinitie in verse, and upon solemn occasions sung the praises of the gods:—thereafter it came to the Latins. But the bards, at length, degenerated by degrees into common ballad-makers; for they gave themselves up to the making of mystical rhymes, and to magic and necromancie. Sundrie authors have mentioned the bards, as Strabo, and Ammianus. And thus Lucanus of them:

" Vos quoque qui fortes animas, belloque peremptos,
 " Laudibus in longum, vates, diffinditis aevum,
 " Plurima securi fudistis Carmina bardii."

To

To our fathers time and ours something remained, and still does, of this ancient order. And they are called by others, and by themselves, jockies, who go about begging, and use still to recite the sluggornes* of most of the true ancient surnames of Scotland from old experience and observation. Some of them I have discoursed, and found to have reason and discretion. One of them told me there were not now twelve of them in the whole isle; but he remembered when they abounded, so as at one time he was one of five that usuallie met at St Andrews.

SECTION II.

OF THE DRUIDS.

THE next religious order of heathen priests in this isle (whose religion of old was Paganish superstition, there being many idol gods, and the people using mens flesh in their sacrifices,) was that of the druids, the chief priests and instructors of the people. These supplanted the bards, and put them out of request; yet retained the most useful of their customs and opinions, as the immortalitie† of the soul, adding thereto its transmigration. They committed nothing to writing in the vulgar tongue, but delivered their mysteries by a secret cabbala, as the Jews, whereof

* *Sluggornes, slughorns*, are watch words, or *cris de guerre*, as the French call them. Every family or clan has its own, which is either descriptive of the family surname, or of the family seat, or of the place of rendezvous where the clan was to assemble in time of war. The Mackenzies have for their slughorn (or slogan, as it is pronounced in the southern counties of Scotland), *Tulloch Aird*, which is the place where the clan meets. This word or cry was proclaimed every where by a person carrying a cross of wood burning at each end, or a fiery cross; by the sight of which, and by the slughorn or war cry, all the individuals of the clan were advertised to meet at a certain place. A hand carrying a fiery cross is borne in the arms of some of our old families, as the Macleans.—*Editor*.

† *Aylet Sommes Antiq. Britan.*

whereof none were permitted to know any thing unless they were admitted into the order, and endured the severities of a long and tedious discipline. Their public records were kept in the Greek tongue, in Greek characters: and none who knew any thing of their way were allowed to carrie it off in write, but in their memorie onlie.

It is reported that the druids in this isle, of old, had two primates. One residing in the Isle of Man, then belonging to the Scots, given them for their residence, where their chief governor had his ordinarie abode; the others that were under him were scattered up and down, and dispersed "at sacris intenderent," saith Boetius. The other in Anglesey. Others think there was but one head among them, to whom they resorted once a year in their public meetings.

The primate was constituted by election. His place was eminent, and he had great authoritie. Fire was carried before him as insigne honoris et dignitatis. They had among them a kind of excommunication as their greatest and most grievous punishment: and these so punished were incapable of honourable offices, and were excluded from the benefit of law as to their estates. The druids had also lesser punishments for the contemners of religion, and considerable rewards for the obedient.

These druids were in such esteem that they were made judges of all controversies, private and public, civil and criminal; and sometimes punished the governors themselves. They were the onlie interpreters of religion, in the performance whereof their presence was absolutelie necessarie. They proclaimed public sacrifices, whereat they sacrificed both men and beasts. The men were enemies, malefactors, and sometimes the innocent natives, they determining whose blood would be most acceptable to the gods. From them came the invention of the wicker image, the icon whereof is to be seen in Sommes: and it is mentioned by fundrie authors, as Olaus Wormius, (from Beroaldus in Lucanum) monumentum Danicorum, Lib. I. p. 30.

The

The druids were exempted from war and taxes, whereby many were invited to enter into the order, which Caesar, Tacitus, and Plinie think begane in Britaine, exprefslie afferting “*Druidum religionem ortam in Britannia, et inde in Galliam translata.*” In Britaine and France they exceedingly abounded. Buchanan alledges we read of them no where else; yet the Greeks had their Dryades and Hamadryades, who were only of the female sex among them, but in Britaine they were of both sexes. From this, some think that Britaine had the institution from Greece.

They abounded in Scotland. And in the time of King Finnanus, our tenth king, they were Ecclesiae Duces, and called in our old language, Ducergliis *.

These Scotish druids had the oake in great veneration, and any thing growing upon it, especiallie the mistletoe, which they gathered with great and superstitious devotion, cutting it down with a golden bill, and many other heathen ceremonies. They chose groves of oake only to officiate divine service in, for which purpose they planted many; and without a branch of it they performed no sacrifice, which was an abuse of an ancient custome early introduced in the worship of God, for an oake was the ordinarie place of Abraham’s worship and devotion, Gen. xxii. 33. And from this the religion of the Gentiles derived its oaks and groves, particularlie the druids, the great and almost only masters and directors of all learning and religion among the ancient Britans, hence borrowed their originall, who lived whollie under oaks and in groves, and there delivered their doctrines and precepts, and exercised all their religious and mysterious rites †.

They were called Druids from *Drus*, i. e. quercus, and Saronides from *Saron*, i. e. robur, which with Camden signifie the same thing. With the
B
Saxons,

* *Ducergliis*. Thus in all the copies.—*Editor*.

† Dr Cave’s Apparatus to his Antiquitat. Apostol. p. 9. Camden’s Britan. p. 13. imprefs 1590.

Saxons, *drij*, *idem est quod magus*. Others derive their name from *Trowis*, which in the German tongue, signifies one skilful in trueth; but *Sommes* rejects the derivation, because the Germans had no druids, and the etymologie is harsh. Others bring druids from the old British word *Trutis*, a god; and would have them to be called *truti*, i. e. religious persons. In *Caesar's* days they were called *Derwydden*, from the Celtic word *deru* or *derw*, both coming from *Δεϋς*, an oak, the latter *derw* being still retained among the Welch, the true descendants of the ancient Britans.

At the first the druids were learned in naturall philosophie, and were men of morall conversation, and for religion not so grosslie ignorant and superstitious as other heathen priests; for, says *Spotswood*, they taught that there was only one God, whom it was not lawful to present in ane image; that the souls of men did not perish with their bodies; that there were rewards after death. They lived in great respect with all sorts of people, and ruled their affairs politicallie. Yet, at length, most of them came to be much addicted to magick, and foretelling things to come; and some of them embraced the Christian religion (ut *infra*, chap. ii. sect. 1.). The name of druid continueth still among the Irish and Scottish highlanders; for not only in the histories and romances written by their *Senecios* or *Shannachies*, mention is made of an enchanted horn, called by them *corn-druid-heacht*, ancientlie in use in those parts. But the translator of the New Testament into Irish, *Matth. ii. 1.* renders *Magi* by *Druids*; and, *Acts viii. 9.*, *Simon Magus* is called *Simon the druid*; and it is said that he wrought *druidh*, i. e. *forcerie*. *Acts xiii. 8.* *Elymas the forcerer* is called *Druidh*.

[For a fuller account of the druids among the Scots, and their institution, religion, worship, ceremonies, and manner of living, see these authors whom I find referred to by *Mr Robert Maule*, a learned antiquarie.

quarie. Gulielmus Postellus, Lucanus, Joannes Aventinus, Plinius, Nat. Hist. lib. xxx. cap. 1. et lib. xvi. cap. 44. Julius Caesar de Bello Gallico, lib. vi. Herodotus, lib. vii. Pomponius Mela, lib. vi. cap. 2. Cicero, lib. i. de Divinatione. Lambridius in Alexandro. Strabo, lib. iv. Luranus, lib. i. Ammianus Marcellinus, lib. xv. Diodorus Siculus, lib. v.]

SECTION III.

OF THE FLAMENS AND ARCH-FLAMENS.

THESE were also a sort of heathen priests in this isle before Christianitie, and had this denomination from a thread or string with which they bound their heads according to Varro; or from a bonnet which they wore on their head according to Plutarch.

In Britaine (that is, in that part of the island now called England, which oft in old authors gott the name of the whole,) there were first constitute twentie-eight Flamens, and three Arch-Flamens, who burnt incense, and offered up sacrifices to the Pagan gods, whose temples (upon the preaching of the gospel in England by Faganus and Damianus, who were sent by Eleutherius, then bishop of Rome, in the reign of King Lucius (circa ann. 180.) for that effect,) were converted into Christian bishops sees. But it cannot be upon any good ground vouched that these gott anie footing in this part of the isle called Scotland, histories being silent in this particular. Yet it is not to be doubted but the historie and tradition concerning these in England ought to be received, so many authors having born a sufficient testimonie to that point. And it is certainlie believed and asserted by many authors, that these Arch-Flamens had their principall seats in these three considerable cities, London,

don, York, and Caerleon, (now called West Chester, and some time before, Glemorgane). And when Christianitie took place there, it was continued a bishoprick some time, but was translated to St David's.

In Rome everie Flamen looked after the proper offices and dewties of their particular gods ; and, at first, there were but three of them, viz. the Flamen Dialis, the priest of Jupiter ; Flamen Martialis, the priest of Mars ; and Flamen quirinalis, the priest of Romulus : but afterwards everie god had his own flamen. The Romans of old, besides their flamens, had their priests of other kinds and designations, as the Pontifices, Augures, Curiones, Feciales, Vestales, Salii, and the Duces Clerum. See Duarenus de Sacris Ecclesiae Ministris, from p. 95 to p. 101.

These flamens had not any sacerdotall power or jurisdiction over any particular province, nor did they officiate alone in a parish, albeit some of them were called the greater Flamens, others the lesser. This was not from their power, but from the antiquitie of their order, the first three being institute by Numa, (the first founder of religion among the Romans) ; the rest by the commonalitie, who, at length, had an infinite number, and a great varietie of priests of diverse names and offices, whose institutions and employments may be seen in Cantelius his book de Romana Republica, pars. 2. dissert. 3. a pag. 302 ad 317.

CHAPTER

RELQUIAE DIVI ANDREAE,
OR THE
STATE OF THE VENERABLE AND PRIMITIAL SEE OF
ST ANDREWS.

CHAPTER II.
OF THE CONVERSION OF BRITANNE TO CHRISTIANITIE.

SECTION I.

OF THE CONVERSION OF THE SCOTS.

ALMIGHTIE God, out of his infinite goodnefs and mercie, at length was pleased to dispell the cloud of ignorance and heathen idolatrie that overspread this isle, and to open the blinded eyes of the inhabitants, by sending his gospel and the Christian religion among them; first, as it is commonly believed, to the fouth parts of the same (now called England,) very early, even in the first centurie. Usher's words are, "a primo
" ortu evangelii fufceperunt Britanni fidem Christi," out of Gildas, by the preaching of James the son of Zebedee, Simon Zelotes, S. S. Peter and Paul, Philip, Joseph of Arimathea, Aristobulus (named by St Paul, Rom. xvi. 10.) in the manner largelie accompted for by most of their wryters, but especiallie Usher in his book de Ecclesiae Britanniae Primordiis.

mordiis. Not long after (i. e. within twentie-two years, as some Englishers grant), came the Christian faith into Scotland, and among the Scots then inhabiting the west part of it and the isles, while the Apostle St John yet lived, say some. Dempster asserts, that the Apostle Barnabas preached and spread the gospel in Scotland, there baptizing St Beatus. However that was or was not, Spotswood, a worthie and grave author, affirms, that under Domitian's persecution, when St John was relegated to Patmos, some of his disciples took refuge here, and that the Scottish church long observed and followed the practice and authoritie of St John in the matter of Easter, from whose disciples they received the faith, as they pleaded, about two hundred years after. Origen reckons us, inter primitias, the first fruits of the Gentiles gathered to Christ; and Petrus Cluniacensis calls the Scots, antiquiores Christianos, of greater antiquitie than many others. [Possevin the Jesuit cites a MS. written by George Thomson, bearing this testimony, "Ea erga illos (Scotos) divina extitit providentia, ut inter primos fere Europae populos Christianam fidem susceperint, ac longissimo eam diligentissime conservarint," p. 457. which may be understood of the easie conversion of the Scots to Christianitie in small numbers, before the national conversion in the reign of King Donald, about the year 203, upon the occasion after mentioned. The historian words it well when he saith "Scoti evangelium ex parte acciperunt;" and it is observable what Fordun writes of our conversion (cited by Dempster, apparat. p. 22.), "Nullus unquam populus leviores opera ad Christum est conversus, et tantus fuit ad doctores concursus, ut baptizando populo sacerdotes deessent."]

It may possibly seem strange that the conversion of the Scots to Christianitie should be made so ancient; yet, when it is remembered that the Christian apologists do at every turn make mention of the vast extent and progress of Christianitie, and withall remember the discipline

pline under which the Scots were trained, I mean the philosophie of the Druids, the most cleanlie, pure, and naturall of all the Pagan religions, as the belief of one God, and immortalitie of the soul, predisposing them to comply with the doctrine of Christianitie, which doth rather advance and perfect, than destroy these notions they had from the philosophie of the Druids, there is nothing incredible in it.

[The point of the Scots early conversion to the Christian faith being so well evinced and irrefragably proven, by that worthy and learned gentleman Sir George Mackenzie, his Majesty's advocate, in his late book, intituled, "The Defence of the Royal Line of Scotland," against the Bishop of St Asaph, and the proofs thereof so clear and evident, it were but needless to repeat the same here, or any farther to insist upon the authorities cited by him; but it shall suffice to assert, that our conversion to the Christian faith, was, at least, in the second century, for which his Lordship has urged the matter with good reasons, and sufficiently improven that famous piece of Tertullian, in his book against the Jews, cap. vii. "*Britannorum inaccessa Romanis Loca, Christo vero subdita,*" which is applied to us by Cardinall Baronius, tom. v. p. 587. sect. 13. ad ann. 429, verba ultima; consule etiam, sect. 4 et 5. Item, see Dempster's apparatus ad Hist. Scotiam, p. 22. Also Sir George Mackenzie his Defence of the Royal Line of Scotland, p. 91, 92. 102. et seqq.] When this is duely considered, it may be safely said that the Christian faith was received among the Scots, *currente saeculo secundo*; for Tertullian could not with so much confidence, and in an affair of so much importance, have asserted the conversion of the Scots, unless it had been received as a trueth among all Christian churches, that the Christian religion had spread into such a place a considerable time before the wryting of that book *adversus Judaeos*. Now the *Loca Romanis inaccessa* in Britane being only to be understood of Scotland, to which
the

the Romans had never then come, and being that all Britanne besyde at that time was subject to them, and these places being so soon converted, it may be rationally asserted that the places which the Romans subdued were sooner acquainted with Christianitie, because the Roman armie was in a manner filled with Christians, as the same Tertullian tells us in his Apology. So the least we can allow for the conversion of the Scots, is to make it contemporarie with Irenaeus his entrance to the see of Lyons, anno 179, and that without all hazard of fiction and conjecture.

Some of our historians, and Baronius, have ascribed the generall and nationall conversion of the Scots to the Christian faith to Victor Bishop of Rome, [successor to Eleutherius, who, according to Fordun, sent hither Paschasius, a Sicilian monk, first to plant Christianity in this kingdom, as that author is cited by Dempster in his apparatus, lib. i. cap. 22, 23. where he gives Fordun's proof, and so makes it] some twentie-four years later, and to fall in the year 203, in Donald the first his reign, the twen-seventh Scots king, the first Christian king in the world; [albeit the Britans contend that their King Lucius was converted to the faith some years before our King Donald, which Dempster disproves, alledging Lucius not to have been a British king, but a Regulus of Scotland.]

Another occasion of our conversion, they say, happened when many Christians came to this kingdom, flying from the severall persecutions raised by Domitian, Aurelius, Constans, and Dioclesian, and seeking new habitations, whom King Donald [first publicly, and others before him privately, though not so avowedly,] kindly received and entertained. And thus our historians will have that time to be compted the aera of the Scots conversion, conforme to the old distich in Fordun, Major, Usher, and Bishop Leslie. [Spotswood, indeed, reasons against it. Baronius says, that in Pope Victor's time, Scotia in parte Christiana facta est.] The verse is,

“ Christi

“Christi tranfactus tribus annis atque ducentis,

“Scotia Catholicam coepit habere fidem.”

These accompts are no ways inconsistent, if it be considered that the latter is only understood of the nationall (i. e. king, nobles, and people their) embracing the Christian faith, whereof a great part was profelyted before, conforme to Tertullian's irrefragable testimonie. However, the English writers, as their custome is, labour to disparage our conversion to the faith, as they do every thing else that is for our honor. Yea and Usher, Cambden, and others of great name in that nation, want not a twang of that epidemic infection; but especially Dr Loyd, Bishop of St Asaph, in his late peece, famous enuff, but (in that point) sufficientlie refuted by Sir George Mackenzie, his Majesty's advocate, in his defence of the Antiquity of the Royal Line, p. 112 et seqq.

These persecuted and flying Christians, who came to this realme in the time of Dioclesian, were all kindly received by Cratilinth, the thirty-fourth Scots king (whose great work it was to purge the kingdome of heathen superstition), who gave them the Isle of Man, formerly belonging to the Druids, for their residence, and certaine revenues for their maintenance, there building for them the Fanum Sodorense: Hence the bishops of the isles are still called Episcopi Sodorense. This king had a great love to the Christian profession, and detestation of the old idolatrous rites; and from that principle, suppressed and expelled such of the old Bards and Druids, the then priests, as did not become Christians, not without some difficultie, by reason of the esteeme kept up for them among the people. And about the year 277, he employed these Christians to assist him in rooting out heathenisme, and planting and settling Christianitie, which, during his reigne, prospered exceedingly; and in the time of Fincormachus his successor, was perfectly settled among the

D

Scots,

Scots, and from that time hath continued in this nation till this day, without the least apostasie to heathenisme. [Dempster says, “ Illud laude
 “ aeterna dignissimum, Scotos a suscepta fidei veritate nunquam decli-
 “ nasse.” And it is ane obvious observation, that generally, still the
 kings and the people ever have had a veneration to the Christian reli-
 gion, and many of this nation have been most eminent Christians. Ba-
 ronius, tom v. ad ann. 429. sect. 5. “ Qui (Scoti) evangelium a Victore
 “ accepere, et a coelestissimo Papa primum Episcopum (Palladium) a quo
 “ omnes sunt penitus redditi Christiani, eatenus Christi gratia profecere,
 “ ut qui olim gentilitio ritu viventes, ob ferinos mores ostentui erant
 “ humano generi, postea omnium praestantissimi evaserunt Christiani,
 “ Christianamque fidem summa diligentia excellentes apostolico mu-
 “ nere, in exteras gentes longe positas, latissime atque locupletissime
 “ propagarunt.” Also the same author ad ann. 634, “ Honorius Papa
 “ dicit esse Scotos Christianos antiquos, et evangelicae vitae cultores
 “ eximios.” And Dempster’s apparat. lib. i. cap. 9. p. 33, 34. Surius,
 tom. iii. ad diem 8 Maij, “ Scotia fertilis sanctorum, et stellarum nu-
 “ merum prope aequans sanctorum patrociniis.” And Dempster says,
 “ Scoti variarum nationum fuere apostoli.” ib. p. 37. See the monaste-
 ries founded by Scotsmen in foreign nations, lib. i. cap. 2. Item vid.
 Possevinum apparatus ad historiam omnium gentium, p. 464, 467; and for
 the monasteries and abbeys founded by and for Scotsmen, both in their
 own country and in foreign parts, see David Camerarius de Scotorum
 fortitudine, doctrina, et pietate, lib. iii. cap. 3. p. 67. edit. Paris, 1631.]

And I desire it may be observed, that of all the nations in Europe
 there is not one but hath afforded more renegadoes from the Christian
 religion, to the Jew and Turk, than Scotland, it being a rare thing to
 hear of a renegado Scot even in ane age; and yet they are as much and
 as often rambling through the world as others, [as witness that old say-
 ing,

ing,—“ Scotigenarum consuetudo peregrinandi pene in naturam versa
 “ est,” cited by Dempster in his apparat. lib. i. cap. 3. p. 10. repeated
 p. 35, and which he quotes from Wallafridus Strabus, Abbas Auyjensis,
 lib. ii. cap. 10. in vita Sancti Galli. And he adds, “ Sed hoc valde in
 “ Scotis est admirandum, uno eodemque tempore regem et populum in
 “ fidelium communionem susceptos, ita illud laude aeterna dignissimum
 “ Scotos nunquam a suscepta fidei veritate declinasse, nec heretico ulli
 “ contra ecclesiam adhaesisse donec nuper Jacobo Vto. mortuo,” &c. And
 he cites this expression in the life of St Columba, “ Scotorum gens
 “ Christianae religionis dogmata florens ita ut omnium vicinarum gen-
 “ tium fidem excellant,” p. 33.

Sometime after King Fincormachus, i. e. about the middle of the fifth
 century, came Palladius, a Graecian, from Rome into Scotland; who, for
 propagating the gospel, sent Sextanus, one of his disciples, to Orkney;
 and he employed Tervanus, another, among the northern Pights with
 him. St Patrick, a Scotsman, born near the river Clyde, was contempo-
 rary; and about that time he converted Ireland to the Christian religion.]

SECTION II.

OF THE CONVERSION OF THE PIGHTS TO CHRISTIANITY.

THE Peights, Pights, or Picts, who inhabited of old all the east coast of
 this kingdom, with the inland country thereof, had not the blessing of
 the gospel so early among them as their neighbour nation, the Scots;
 although it be believed, that shortly after the conversion of the Scots
 [i. e. about an hundred years, as some count], the Pights in small num-
 bers came to embrace the faith. Others think that that kingdom and
 people

people was Christian as early as the Scots, by reason of their vicinitie to, and converse with the Christians among the Romans. But some conjecture that the grand and chief occasion of the Pights their generall and nationall turning to Christianitie from heathenisme was as follows. During the exile of the Scots, after their great overthrow at the water of Downe, in Carrick, where King Eugenius the first was killed (albeit Bede makes it later), one Regulus, a Greek monk, living at Patrae, a citie of Achaia, by whom the relicts of St Andrew the Apostle were preserved and kept, about the year 370 (but according to Dempster, in the year 365, in his apparatus, p. 64.), was warned in a vision by night (three nights before the Emperor Constantius came to the citie with a purpose to translate these relicts to Constantinople), to goe to the shrine in which these relicts were kept, and to take out thereof the arm-bone, three fingers of the right hand, a tooth, and one of the lids of the apostle's knees, which he should carefullie preserve, and carrie with him to a region towards the west, situate in the utmost parts of the world. Spotfwood names the country, Albion. Regulus, at first, troubled with the strangeness of the vision, after a little time resolved to obey: So putting the relicts in a little box, he went to sea, taking companions with him, Damianus a priest, Gelasius and Tubaculus two deacons, eight heremites, and three devoted virgins, whose names are expressed in fundry ancient records, says Fordun, in the Scoti Chronicon, lib. ii. cap. 59, 60, 61. See them in Usher, p. 656; and the Liber Pasletensis, lib. ii. cap. 47, as cited by the MS. of the bishops and arch-bishops of St Andrews.

After they had with much toyle and hazard passed through the Mediterranean sea, they coasted alongs France and Spaine, and after long travel fell into the Germane ocean, where they were long tost with grievous tempests, till, at last, by force of a storme the ship was driven into the bay, near the place where St Andrews now stands, and there
split

split afunder on the rocks; but Regulus and his companie were all brought safe to shoare, having nothing left them but the relicts, which they were carefull above all things to preserve.

As to the vision thus narrated, albeit Spotswood and Usher, two excellent authors, lay small stress upon it, and the latter compts it no better than a fable, p. 654, yet neither of them, nor any other author of credite ever called in question or disproved Regulus his coming to this kingdome and place above named with St Andrew his relicts, nor the rest of the history in the other circumstances thereof; and our writers, besides these formerly named, have borne testimonie to the same, as Hector Boethius, lib. vi. fol. 108. and Leslie, lib. iii. in Fethelmaco. Buchanan, indeed, omits it: but his temper is known.

The fame of their arrival and of the relicts they had brought with them being spread abroad, many of the Pights, in whose kingdome they had settled, at the place now called St Andrews, resorted to them; some for devotion, others for curiosity. And amongst others, Hergustus, King of the Pights for the time, and who then had dominion of that part of the countrie, coming hither, when he had beheld the gravitie and pietie of the men, and the forme of their service, was so taken therewith that he settled a constant abode for them in the same place, and took order for their entertainment. The place then was a forrest for wild boars, and was called in the countrie language, Muccrosse, i. e. a Land of Boars, from Muc a sow, and Ross a land or island. Archbishop Usher mentions another place of the same name, Mucross, which he derives from the British Mock Rhos, porci locus, lib. de Britan. Eccles. primordiis, p. 445. This king changed the name of the place afterward into Kylrymont, i. e. Cella Raimondi, vel secundum alios, Cella Regis in Monte, or Regmund. See Cambden's Britannia, fol. 703. Shortly after, Hergustus gave to Regulus and his company all the lands of that forrest, with all the men dwelling

E

therein,

therein; says the MS. and his own palace, says Spotswood and Leslie; and neare thereto erected a church, the same whereof (with the steeple yet entire) we see a pairt yet remaining on the south-east side of the ruined cathedral (built many years after), called to this day the church of St Rewle; [of which place Dempster in his apparat. p. 62, "Sti Andree Fanum nobile est terra et mari convenarum emporium, com-
 " modo in Fifa situ conditum ab Hergusto Pictorum Regi, in gratiam
 " Sti Reguli, nominatumque Kirkrewel, quasi Reguli templum, et a
 " Pictis Regmund, vel Conrumunt." An old memorial bears, that Oeng or Ung, King of the Pights, granted unto God and St Andrew that it should be the mother of all churches in the kingdome of the Pights, Cambden redevivus, p. 119.]

Here did Regulus and his company abide, himself living thirtie-two years after his arrival, serving God devoutlie, and for their austeritie of life were in great reputation with all men. And the good and holie lives of Regulus his companions and their successors, living in cells at St Rewles church, was the occasion, and proved the effectual meane both for the kindly reception and good opinion, veneration, and entertainment of the Christian religion and these religious men, among that bloody, savage, and barbarous people, the Pights: and did contribute to the recalling of the Scots in the time of King Fergus the second, as some conjecture. After which religion began to thrive apace in both kingdomes; for this Fergus the second being settled, and the minds of the Scots and Pights being calmed, and their animosities in some measure allayed by the gospell and its precepts, he put all things in the church and state in the former good order they had been in before the expulsion of the Scots, restoring the churchmen to their places, and erecting for them a religious house in the Isle Jona, now Icolme Kill, the seat of the bishops of the isles to this day, and endowed their library with some books he
 had

had brought with him from Rome, at the sacking whereof he was present under Alarik King of the Goths. [The famous Bede, lib. iii. cap. 4. et lib. v. cap. 10. ascribes the building of this religious house to St Columba, after the year 565.

For all we have said of the Picts earlie conversion, the same Bede, Hist. Gent. Anglorum, lib. ii. cap. 4. ascribes the conversion of the south Picts to Ninian (a Britan he calls him), who lived not long after the arrival of Regulus, i. e. near the end of the fourth centurie; and of the north Picts to St Columba, in the year 565, at least he preached among them: and yet the same author, in the last words of chap. iii. of that book, says, "Picti Scotorum Monachis praedicantibus" "fidem Christi acceperunt."]

The place and priests there, at length, acquired and long enjoyed a great veneration for their devotion, so that many came from forraine places to visit them and the sacred relicts of St Andrew, which were long here kept and preserved most carefullie. One of those pilgrims, at his being at the place, left a votiva tabula hung up in the church with these verses:

Hic finus iste Maris, male fertile littus, opima

Transcendit patriae fertilitate loca.

Hic regio, prius orba, viret; paupercula pridem,

Nunc dives; dudum foeda, decora modo.

Huc etenim veniunt orare remota tenentes

Castra viri; patrio turba profecta solo.

Francus magniloquus, belli Normannus amator,

Textor Flandrensis, Theutonicusque rudis,

Anglicus, Almannus, Hollandus, Pictavus expers

Velleris; et caedis Andegavenfis amans:

Qui

Qui Rhenum Rhodanumque bibunt, Tiberimque potentem,
 Andreae veniunt huc adhibere preces,
 Nos quoque, si tantos inter modo nomen habemus,
 Venimus huc vecti prosperiore rota.

Archbishop Usher also mentions an old commentarie of one of the Culdees of St Andrews, which hath this to our purpose: "Ex hac itaque civitate, Archiepiscopatus esse debet totius Scotiae, ubi apostolica sedes est; nec absque Concilio seniorum istius loci ullus Episcopus in Scotia debet ordinari. Haec est Roma secunda a prima, haec est civitatis refugii praecipua, haec est Civitas Civitatum Scotiae," &c.

This citie of St Andrews became a place of very great note and respect, so that learned men have not spared to honor it with their pens and poems: witness John Johnstoun, a polite scholar, and a famous professor of theology in the new colledge of St Andrews in the last centurie, who gives the place this eulogium:

Imminet Oceano, paribus descripta Viarum
 Limitibus, pingui quam bene septa solo.
 Magnificis opibus, staret dum gloria prisca
 Pontificum; hic fulsit pontificalis apex.
 Musarum ostentat furrecta palatia coelo,
 Delicias hominum, deliciasque deum.
 Hic nemus umbriferum Phoebi, Nymphaeque sorores,
 Candida quas inter praenitet Urania.
 Quae me longinquis redeuntem Teutoni oris
 Suscipit, excelso collocat inque gradu.
 Urbs nimium felix, Musarum si bona nosses
 Munera, et aetherei Regna beata Dei.

Pelle

Pelle malas pestes urbe, et quae noxia Musis,
Alme deus, coeant Pax Pietasque simul.

And Dr Arthur Johnstoun, physician in ordinary to King Charles the first, in his epigrams upon the towns of Scotland, edit. Middleburg, 1642, hath bestowed the following elegant poem upon the city of St Andrews, which respects both its pristine and modern state.

Urbs sacra nuper eras, toti venerabilis orbi,
Nec fuit in toto sanctior orbe locus.
Jupiter erubuit tua cernens templa facello,
Et de Tarpeia multa querela fuis.
Hoc quoque contemplans Ephesinae conditor aedis,
Ipse suum merito risit et odit opus.
Vestibus aequabant templorum marmora mystae,
Cunctaque divini plena nitoris erant:
Ordinis hic sacri princeps spectabilis auro
Jura dabit patribus, Scotia quotquot habet.
Priscus honor periit, traxerunt templa ruinam,
Nec superest mystis, qui fuit ante, nitor.
Sacra tamen musis urbs es, Phoebique ministris;
Nec major meritis est honor ille tuis.
Lumine te blando, musas qui diligit, Oeos
Aspicit, et roseis molliter astat aquis.
Mane novo juxta musarum murmurat aedes
Rauca Thetis, somnos et jubet esse breves.
Proximus est campus, studiis hic fessa juvenus
Si recreat, vires sumit et inde novas.

F

Phocis

Phocis amor Phoebi fuit olim, Palladis arte
In te jam stabilem fixit uterque locum.

SECTION III.

OF THE CHRISTIAN PRIESTS CALLED CULDEI.

THE religious men of these times came to be in so good an opinion and respect with the kings and people, that often the verie cells wherein they lived, were, after their death, turned into temples. Hence the churches that afterwards were erected were called cells, which is yet retained among the Highlanders, who call St Andrews to this day Kil-Rewel, i. e. Cella Reguli; and in other parts of the countrie, as Kilmarnock, Cella Sti Marnoci; Kilpatrick, Cella Sti Patricij; Kilrennie, Cella St Niniani; Kilduncan, Cella Duncani, &c.

The men came to be called Culdei, i. e. as Boeth. and others think, Cultores Dei; but according to other authors and documents, they had other names, as Colidei, the same with the former, Caelicolae, Keldei, Cheledei, Keledei, Kaledei, Coelibes. Spotswood mentions old bulls and rescripts of popes, where they are named Keledei; and in an old writ of King William to the Abbacie of Dumfermline, there is this: "Sciatis, &c. controversia super terra de Ball-Christin, in qua Canonici de St Andrews jus clamabant per Keledeos, de tempore Regis David avi mei," &c. And another charter granted by King David the first, and E. Henry his son, to the same abbey, gives thereto "Villum de Newburne (Nethburne) cum suis appendiciis, et Ball-Christin cum suis rectis divisis, excepta rectitudine quam Cheledei habere debent," &c. Item, the extract out of the last register of the monasterie of St Andrews mentions
the

the “*Baronia Caledaiaorum infra cursum Apri.*” Giraldus Cambrensis in *itinerario Cambriae* refert—“*Enhly, five Berfeyam infulam a Monachis*”
 “*inhabitatam religiofiffimis, quos Coelibes vel Colideos vocant; et apud*”
 “*Momonienfes in infula (viventium quae vocatur) paucos Coelibes,*”
 “*quos Coelicolas vel Colideos vocant, capellae devote deferviiffe.*” This is cited by Usher de primord. Ecclef. Brit.—Fordun, in the election of William Wishart, William Frazer, William Lambertone, James Ben, calls them still Keldei, lib. vi. 42, 43, 44. These names and designations, Spotswood thinks, were given to these priests for their living in cells, where people assembled to divine service.

It is alledged by Boeth. that these Culdei first began at St Andrews, where they were both most numerous and in greatest respect of any others; and the opinion of their sanctitie was such, that Constantine the third, King of the Scots, (A. C. secundum Buchananum, 938.) demitted his crown, and retired from the world to serve God among the Culdees at St Andrews. “*Factus Keledeorum Sti Andreae Abbas.*” And the veneration had to these in special is attested by forreigne authors: witnefs Henricus Silegravius in *catalogo Domuum religiosarum in Britannia*; Augustinus Ticensis, in *elucidario Ordinum religiosorum*, cited by Usher, p. 659. And besides these here at St Andrews, we find but small vestiges of their residence and abode in companies at other places in the kingdome, especially here in Fife, albeit they were numerous in the nation; except it be, as some have conjectured, there was a company and colledge of them at Kirkaldie, which they say was, and should be called, Kirkculdie; and that the old name was *Cella Culdeorum*.

They were also in *Majoribus Ultoniensium Ecclesiis*, ut et in *Metropolitica Armachana*, et in *Ecclesia de Cluanguish, Clohorensis dioce-*
seos, Choro inservientes Colidei qui Divina celebrabant, and that till

not

not long agoe, and their president was called Prior Colideorum. Usher, sup. p. 637. Et vide ibidem quae citantur e registro Joannis Mey.

As to these Culdees at St Andrews there goes a tradition in this place, that the Culdees of old, at least Regulus and his companions had a cell dedicate to the blessed virgine, about a bow-flight east of the shoare of St Andrews, a little without the end of the peer (now within the sea) upon a rock, called at this day our Ladies Craige; the rock is well known, and seen every day at low water: and that upon the sea's encroaching, they built another house at, or near the place where the house of the Kirkheugh now stands, called Sta Maria de Rupe, with St Rewel's chapel. To examine the tradition it must be granted that the first pairt of it may be possible; for in my time there lived people in St Andrews who remembered to have seen men play at the bowls upon the east and north sides of the castle of St Andrews, which now the sea covers on everie side; so it may be that the sea of old came not so much up to our east coast as it now doeth. And I have heard it crediblie reported, that of old the heritors of Kinkell claimed, and pretended to a priviledge of watering all the bestiall on their ground at Swilcanth burne, which runs at the west end of St Andrews: and for that effect, that they might bring all their goods to that burne, upon the north side of the castle of St Andrews.

Who would have a farther accompt of these Christian priests called the Culdei, I refer them to the authors following.

Buchanan, lib. iv. and vi.

Hec. Boeth. lib. vi. fol. 95. lib. vii. fol. 102. and lib. xiii. fol. 279.

Dempsterii Apparatus. lib. i. p. 13.

Ejusdem Hist. Eccles. lib. xiii. No. 952.

Usher, Brit. Eccles. Antiq. cap. xx. p. 636, 637, et 659.

Leslie in Cratylinth.

D. Henrici Spelmanni Glossar. in voce Culdei, p. 156.

Spotfwood's

Spotswood's Hist. of the Church of Scotland.

The preface to the history called John Knoxes.

Particularly Archbishop Usher, lib. citat. p. 659, hath this to our purpose of the Culdees : “ Keledeorum, five Coledeorum horum locum
“ Augustiniani instituti Canonici regulares apud Andreapolitanos obti-
“ nuerunt, quorum Priori is honor est delatus, ut prederet quoscunque
“ Abbates aliorum Ordinum in toto regno Scotiae.”

G

CHAPTER

RELIQUIAE DIVI ANDREAE,
OR THE
STATE OF THE VENERABLE AND PRIMITIAL SEE OF
ST ANDREWS.

CHAPTER III.
OF THE BISHOPRICK OF ST ANDREWS.

SECTION I.

OF THE RISE AND ORIGEN OF BISHOPRICKS IN SCOTLAND.

THESE Christian priests, for their better government, used to elect one of their own number, by common suffrage, to be chiefe and principall among them, without whose knowledge and consent nothing was done in any matter of importance : and the person so elected was called Scotorum Episcopus, a Scots bishop, a bishop of Scotland ; that is, an overseer, because bishops should oversee the manners of the people committed to them ; and beside, have the power of binding and loosing, visiting the diocese, consecrating churches, and purging them ; ordaining, suspending, and deposing of priests, excommunicating delinquents, dispensing and imposing solemne penances. These have an ordinarie power, which is divided in these three members. 10. Some things belong to a bishop,

bishop, *jure ordinis*, as consecration and purgation of churches, ordaining of priests. 2^o. Some things belong to him, *lege jurisdictionis*, as the power of censure, collation, excommunication, institution, and trying and examining of causes belonging to the ecclesiastick courts. 3^o. Some things belong to a bishop, *lege dioecesana*, as the right to receive and exact rents and tithes, &c. all which they can onlie doe within their own dioceses, in anie place thereof (not exempted by themselves or by others) upon these immediatelie subjected to them, according to Corvinus.

[As to the suffragan bishops they were ordained in the church in the primitive times, when Christians multiplied, and the dioceses were large. They were called *Chorepiscopi*, suffragan or subsidarie bishops, and yet are only titular bishops, having the name, title, style, and dignitie of bishops, and are consecrate by the archbishop of the province; each to exercise such power, jurisdiction, and authoritie, and to receive such profits as are limited to them by the diocesan bishops, whose suffragans they are.]

Our bishops of old had no other title whereby they were distinguished before King Malcolme the third, who first divided the countrie into dioceses, appointing to everie bishop the bounds within which he should keep and exercise his jurisdiction. From which time, they were styled either from the countries whereof they had the oversight, or the citie where they resided.

To prove that we had bishops in this kingdome very long since, even from near the time of our conversion to the faith, whom the Culdees elected, I shall set down a famous testimonie out of the MS. of the bishops and archbishops of St Andrews, in Latin, in the Life of William Wisheart, bishop there. It is this: "*Quando Ecclesia Scotica crescere bona fide, et in bonam frugem adolescere coepit, Culdei semen evangelij mirum in modum multiplicatum cernentes, ex suo corpore Episcopum*"

“ copum crearunt, qui nullae certae fedi alligatus fuit, circa annum Con-
 “ versionis, 62. i. e. reparatae salutis humanae, 270. Cum vero unicus,
 “ qui sedem habere praecipuam incipiebat Sodorae in Argadia, non suf-
 “ ficeret, ut opinabantur, tunc plures ex eorum Culdeorum corpore
 “ Episcopi sunt creati: Nec hoc satis erat, quia postea ab Eleemosynis
 “ ad certos annuos census ecclesiastici transivere, tum Episcopatus cres-
 “ cere, Abbatiae fundari et donationibus ditari, dignitas etiam et honor,
 “ a putativa illa fede apostolica, augeri a regibus optimatibusque et
 “ populo in admirationem haberi coeperunt; tunc omnia pessum ire.
 “ Verum Culdei Episcopum e suo corpore eligendi potestatem in Scotia
 “ semper habebant, donec translatum fuit ab iis jus illud ad clerum, quod
 “ primum in electione Sancti Andreani Episcopi Willielmi Wishart abro-
 “ gatum fuit anno, 1271, aut eo circa.”

[This testimonie is confirmed by two of our worthie and learned histo-
 rians, Dempster and Hec. Boeth, who both agree to strengthen the testi-
 monie of the MS. Dempster in his Apparatus lib. i. p. 54. and Boeth. lib.
 vi. fol. 95. (apud me). Boeth's words are, “ Coepere et nostri eo tem-
 “ poris Christi Dogma accuratissime amplexari, Monachorum quorun-
 “ dam ductu et adhortatione, qui, quod sedulo praedicatione vacarent,
 “ essentque frequentes in oratione, ab incolis Cultores Dei sunt appellati:
 “ Hi Pontificem inter se communi suffragio eligebant, penes quem di-
 “ vinarum rerum esset potestas: Is multos deinceps annos Scotorum
 “ Episcopus est appellatus.” Dempster's passage is to the same purpose,
 and is this: “ Cum Ecclesia Scotica crescere bona fide, et in bonam
 “ frugem adolescere coepit, Culdei semen evangelij mirum in modum
 “ multiplicatum cernentes, ex suo corpore Episcopum crearunt, cui
 “ omnes, in religionis negotio, morem gererent, penes quem unum
 “ summa sacrorum autoritas, atque in ecclesiasticum ordinem jurif-
 “ dictio esset. Hic graeco vocabulo Episcopus dictus, qui nulli certae
 “ fedi

“ fedi alligatus, ubique regni (i. e. Scotiae) Episcopus audiebatur.” It is true that Buchanan in lib v. and others of that gang, hold, that in Palladius his time the Scottish church was governed by monks; but some think that they have little ground to say so, except from an expression in John Major his history (a great favourer of monks, because one himself), which is this: “ Per sacerdotes et monachos, sine Episcopis, Scoti in “ fide erudiebantur.” But it is answered, that albeit some pious monks converted the Scots to the faith of Christ, yet the church was not ruled by the monks, because long after these times monks were not permitted to meddle with the matters of the church, nor were they reckoned among the clergie. See Archbishop Spotswood’s History of the Church of Scotland, p. 7, where he disproves Buchanan’s conjecture as to monks governing the church of Scotland.]

SECTION II.

OF THE TRANSLATION OF THE BISHOPRICK FROM ABERNETHIE TO ST ANDREWS, AND OF SOME KINGS BOUNTIE THERETO, AND TO THE CHURCH.

WHILE the kingdome and nation of the Pights continued, and they were a people, both the metropolis of the countrie and the chiefe church among them were then at Abernethie. “ Abernethie fuit locus principalis, regalis et pontificalis, per aliqua tempora, totius regni Pictorum.” —Fordun, Scoti Chron. lib. iv. cap. 12. The collegiate church there was dedicate to Brigida, or St Bride (of old the Saint of the Douglasses), who died at Abernethie about the year 518. But when Kenneth the

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second,

second, King of Scots, in a just revenge of his father King Alpine's death, killed and butchered by the Pights, had totallie subdued and finallie extinguished that people, and the kingdome had fallen to him by the right of conquest, like a pious and brave prince he gave another face to the church, giving it a greater outward splendor than former ages had seen; and translated the Episcopal see from Abernethie to the church of St Rewle, and ordained it from thence to be called the church of St Andrews, and the bishop thereof Maximus Scotorum Episcopus, the principall bishop of Scotland, causing churches, chapels, oratories, with their priests, and all sorts of religious men to be held in great reverence; and this towards the middle of the ninth centurie, to wit, circa ann. 840, [says Dempster in his Apparat. from Roger Hovedun; and adds, "man-
 " sitque is antistes in praecipuo honore poene 300 annis, et dicebatur
 " maximus Scotorum Episcopus;—which honor was not new to the see, for it had enjoyed the same long before: witness Camden in fol. p. 703, where he cites " Antiquae Schedae, in quibus legitur, Oengus five Ungus
 " Rex Pictorum Sto Andreae dedit ut esset caput et mater ecclesiarum
 " in regno Pictorum."]

It is observable, that the kings, Scottish and Pightish, for the most part were very favourable to the church, and to religious men; particularly Hungus, King of the Pights, bestowed upon the church of St Andrews (as a token of his gratitude and thankfulness to God for a victorie over Athelstane, King of the West Saxons, near Haddington, being then in a great strait, though others more probably say, that this Athelstane was a Dane, who had Northumberland granted to him by King Alured, in the reign of Achaius King of Scotland,) great and rich gifts, as chalices, basons, the image of Christ in gold, and of the twelve Apostles in silver, and a case of gold for preserving the relicts of St Andrew; and restored to the spiritualitie the tythes of all corns and cattell within
 his

his realme, exempting churchmen from answering before temporall judges. He then also appointed St Andrews croce to be the cognizance of the Pights in their wars, and otherwayes; and upon the extermination of that kingdome and people, the Scots assumed it, and use it to this day. But his (King Ungus's) succeffor, Feredith King of the Pights, about the year 800, bare a heavie hand upon the church, spoiled her rents, and took away her ornaments, for which the judgement of God overtook him and his succeffors and his people, under Druken their king, a few years after.

[But that kingdome having fallen to the Scots in the right of conquest, many of our Scots kings have been most respectfull of, and bountifull to the church in their kingdome; as King Gregorie, furnamed the Great, King Kenneth the second, Malcolme the third, Edgar and Alexander the first, David the first, Malcolme the fourth, William, and many others of our kings, whose veneration for, and bounty to the church, all our historians often mention with great honor, recording particularlie the bishopricks founded, and abbacies erected by them. But for the speciall donations made to this church by ancient benefactors before King William, see that king's ratification thereof in a charter granted by him to the church and cannons of St Andrews insert ad longum hereafter, chap. viii. sect. i. of this book. But to enumerate all the instances that might be given in this matter (if they were found out and brought to light) were tedious, and not so useful at present.]

By the kingdomes being enlarged, and the Scots acquiring the whole realme of the Pights, the church received a farther extension in bounds, and therewith an addition of more wealthe and state, a better fixing, and from that time a clearer succeffion in her rulers and officers, though as yet the kingdome was not divided into diocesess, nor our bishops otherwayes distinguished nor named, but were onlie called *Scotorum Episcopi*;

copi; he at St Andrews being Episcopus maximus. Sti Andreae Episcopus majoribus regni praelatis praeminet. Fordun, Scoti Chron. lib. vi. cap. 49. "quorum quivis, quocunque fuisset loco, sine discrimine pontificia obibat munera." Boeth. fol. 208. This administration of the church lasted till the time of Malcolme the third, who first divided the realme into dioces, appointing everie bishop the limits of his jurisdiction, at which time bishops came to have speciall designations in Scotland; and then to the bishop of St Andrews was committed the oversight of Fife, Lothian, Merse, Stirling-shire, Angus, and the Merins; and, at the same time, Malcolme the third gave to the see of St Andrews the Lordship of Monymusk, upon the occasion of his vow, at the town of Monymusk, to St Andrew, the titular saint and patrone of the Scots, Buch. lib. viii. p. 213. Impress. Ultrajecti, 1688. The kingdome of the Picts being totallie delet and fullie accrescing to the Scots, as aforesaid, the church came to be possessed of peace and plentie, which produced many notable effects; one whereof was, that, according to Archbishop Spotswood, Adrian was settled the first bishop of St Andrews. But the MS. says, the first bishop of this see was Spothadus (ut infra, cap. xi. sect. ii.), onlie with the title and power of a bishop, albeit the principall and chiefe of all others in this kingdome; and his successors, during a succession of thirtie-three of them, had no more till they were made archbishops, the first of whom was Patrick Grahame.—But of this hereafter.

CHAPTER

RELICQUIAE DIVI ANDREAE,
OR THE
STATE OF THE VENERABLE AND PRIMITIAL SEE OF
ST ANDREWS.

CHAPTER IV.

OF THE BISHOP'S ELECTION.

SECTION I.

OF THE ELECTION OF THE BISHOPS AND ARCHBISHOPS OF ST ANDREWS OF OLD, AND AS NOW ESTABLISHED.

ALL bishops, and other prelates, were canonicallie promoted to their charge and honor (which must be vacant by the predeceffor his death, removal, renunciation, or translation to another prelacie), either by an election or postulation. Election is defined by the Canonists to be a call, canonicallie made, of a fit person to a prelacie or fraternitie; and it pertains to that colledge to which the pastor is sought, or to them, who, by paction, priviledge, or consuetude, have obtained that right, and should be done and expedie in the cathedral church, all being cited who have suffrage in the election: and, by the Doctors, election is made per scrutinium compromissum, vel inspirationem. Postulation is defined

an unanimous petition of the chapter, that one may be promoted to the prelatie, who, not for anie defect of body or mind, but for some other defect, whereby he is not inhabile to take care of the church, yet cannot be chosen. See these defects in Corvinus's *Jus Canonicum strictum explicatum*, and in other Doctors.

As to the election of the bishops of this see of old, before the abbay was founded, it was thus: The Christian priests called the Culdees, for better government, used to elect one of their number, by common suffrage, to be chiefe among them, and to be their bishop. This they claimed as their undoubted priviledge, yea and enjoyed the same both before bishops came to have particular districts and diocesess, and after, in this see of St Andrews, till the monasterie and priorie of St Andrews were founded, about the beginning of the twelfth centurie. After which the prior and chanons of the monasterie of St Andrews, pretended to, and carried the election of the bishops from the Culdees, who, before, were the onlie electors; but afterwards were excluded from the election by a bull of Pope Innocent the second, and the election was committed to the prior and chanons; whereupon arose a controverſie betwixt these two parties, competing and contending for the election of the Bishop of St Andrews, which good King David composed thus: That so many of the Culdees as would be chanons, and enter the monasterie, should vote with the chanons. But to elude this, a mandate was procured from the Pope to admit no Culdees without the advice of the prior and most part of the chanons, whereby the Culdees were kept out and deprived of the election. Yet about the time of the contest betwixt Bruce and Baliol for the crown, near the beginning of the fourteenth centurie, at the election of William Lamberton to the see of St Andrews, they renewed their claime, opposing Lamberton's election, hoping to get advantage of the prior in these troublesome times: and William Comin (or Cunninghame) their

their provost, appealed to Rome, whither both parties went to debate their rights. But Pope Boniface the eight, in June 1298, pronounced in favours of the chanons, which turned so to the disgrace of the Culdees, that after we hear no more of them; and their name and order, came, by little and little, to be quite extinguished about the beginning of the fourteenth centurie.

[As to the Culdees their right of election and choosng the bishops of old, it is not called in question, but fully granted, even by the late Episcopomastices, the Puritans, and Presbyterians themselves, who have any knowledge of antiquitie and the church historie of Scotland. David Buchanan, one of them, who wrote the preface to the Historie of the Church of Scotland, commonlie called Knox's Historie, hath clearlie acknowledged, that after Palladius introduced prelacie into Scotland, the bishops were to be chosen by the Culdees, and of them; and accordingly the election was constantly made, till the erection and distinguishing of certain dioces in the days of Malcolme the third, after which the bishops were elected by the chapters, which consisted of monks and chanons, so that the Culdees their right of election had sufficiently prescribed. But after that time they were debarred from electing, and, at last, lost it altogether; yea their order came to cease about the beginning of the fourteenth centurie, after which we hear nothing of them. See the preface as formerlie cited, as printed at Edinburgh, 1644, a peece that must needs have this commendation, that, albeit it is none of the best, yet it is far better, and of more worth than the book to which it is prefixed.]

From the verie first foundation of the priorie, we find, in the year 1122, King Alexander the first recommended to the chapter, upon the vacancie of the see, Robert, Prior of Scoon, who was elected and chosen bishop by them unanimooslie; and, thereafter, in the year 1178, the
convent

convent elected John Scot, a native of England, to be bishop here, albeit King William had recommended to them Hugo, his own chaplaine. So that after the foundation of the priorie, it is certaine that the election of the bishops belonged to them *de jure, et de usu*; nor was this their priviledge impaired or violatèd while episcopacie stood and obtained, untill their benefice was erected into a temporall Lordship in the Duke of Lennox his person and familie. But even after the reformation, the channons continued a chapter to the archbishop; for after the death of Archbishop John Hamilton, there was a letter commendatorie (now called a *conge d'elire*) direct, in the king's name, to the dean and chapter of St Andrews, to elect Mr John Douglas (provost of the new college of St Andrews) archbishop. This letter is dated January 20, 1571, and is subscribed by the Earl of Mar, regent: and the chapter accordingly elected the same Douglas; and since he fate onlie four years, it is not unlikely Adamson, his successor, was promoted the same way. And for the election of Gladstones, Spotswood hath nothing of it. And for his own election and promotion, his gift under the Great Seal, in May 1615, narrates the vacancie of the see, with his fitness and qualifications therefore, and gives and grants the archbishoprick to him for his lifetime, and doth not mention a *conge d'elire* previous to the election, nor that anie election was made. And as to the promotion of Dr Sharp to the see, his patent and gift under the Great Seal, dated November 1661, narrates, " That during the troubles in the kingdome for the
 " space of twentie-three years preceding, laws were made for the extir-
 " pation of the church government by archbishops and bishops, against
 " the established laws and government of the church of this kingdome,
 " in prejudice of his Majesty's power and prerogative, which were re-
 " scinded by the then current parliament. So that the authoritie, civil
 " and ecclesiastick, was redintegrate, according to the laws in force be-
 " fore

“ fore the rebellion ; and because the then deans and the members of
 “ chapters were for the most part dead, and their offices vacant, so that
 “ the then archbishops and bishops could not be nominated, presented,
 “ and elected, according to the order prescribed by act of parliament
 “ 1617, and that his Majesty considered, that the offices of archbishops
 “ and bishops in this kingdom did then vaie in his Majesty’s hands
 “ by the death or demission of the then last incumbant, particularlie
 “ the archbishoprick of St Andrews, by the decease of the last bishop
 “ thereof ; and his Majesty being informed of the pietie, &c. of the
 “ said Dr Sharp, therefore his Majesty, ex autoritate regali et potestate
 “ regia, certa scientia, proprioque motu, makes, creates, and ordains
 “ the said Dr James Sharp, archbishop of the said archbishoprick of St
 “ Andrews, and primate and metropolitan of all Scotland.”

By act of parliament 1606, cap. iii. the priorie, and consequentlie
 the chanons, the old electors, were suppressed, and the benefice was
 created into a temporall lordship. Then was the ancient manner of
 election of the Archbishop of St Andrews by the prior or convent of
 the monasterie here abolished and extinguished, and after that a new
 manner of election was appointed in all time coming, by the act of par-
 liament 1617, cap. ii. to be thus : The Archbishop of St Andrews to be
 elected by eight bishops of his province. They are, Dunkeld, Aberdeen,
 Brechin, Dumblane, Ross, Murray, Orkney and Caithness, and the
 Bishop of Edinburgh, since the erection of that see, and by five ministers
 serving the Cure at these five kirks ; to wit, the Principall of St Leonard’s
 colledge, the Archdeacon of St Andrews, the Vicar of St Andrews, the
 Vicar of Leuchars, and the Vicar of Cowper ; which bishops and ministers
 are the provinciall chapter to the see of St Andrews, and who, or most
 part of them, have, in all time coming, power to elect the archbishops of
 St Andrews when the see shall vaie ; and these are appointed the chapter

for election. And the act appoints the Bishop of Dunkeld for the time, to be vicar generall for convening the electors, in order to the election: but now the Bishop of Edinburgh is vicar generall to St Andrews, since the creation of that see, and also suffragan to the archbishop of this see in all time coming: and when he presents or collates to any church, within the see of St Andrews, either pleno jure or jure devoluto, during the vacancie of St Andrews (as he justlie may), he designs himself vicar generall, and chancellor of the metropolitick see of St Andrews; [but of old the prior was vicar generall sede vacante.]

After Archbishop Sharp's murder, the church government being fixed, the election of his successor since hath been conforme to the foresaid act [of parliament, till there came a new suppression of the order in 1689. As to the forme of making a bishop in England, see a full account thereof in Chamberlane's Present State of England, part ii. p. 21. edit. 1674. See the same at full length, and compare with our late custome in that point, used in this kingdome; and for a dean and chapter in England, see the same Present State of England, part ii. p. 28.]

SECTION II.

OF THE CHAPTER OF ST ANDREWS IN FORMER TIMES, AND AS NOW
CONSTITUTE.

“CAPITULUM denotat conventum capitum, i. e. primariorum alicujus
“ecclesiae seu collegij, et aliquando ipsum locum ubi convenitur,” Spelman. Gloss. “A chapter (says Sir Thomas Hope, pater,) consists of a
number of persons in each diocese by whose consent the affairs of the
see are expedite, without whom the bishop can do nothing, nor they in
their

their own particular benefices without him; these are the dean and most part of the chapter. But there is an exception from this in favours of the Archbishop of St Andrews, who in old times had no chapter, but the consent of the prior of St Andrews, and the convent thereof (which was testified by appending the convent's common seall), was to the archbishop instead of a diocesan chapter.—The reasons whereof seems to be this: Because the Bishop of St Andrews, at the foundation of the priorie, which was erected by himself, and founded out of the rents and fruits of his own benefice, or out of such kirks as lay within his diocese, and were before of the chapter, did by that foundation extinguish the chapter kirks, and make them patrimoniall to the priorie; and in respect thereof, the prior and convent remained to the archbishop after that in place of a chapter; so saith Sir Thomas Hope, pater. [But the Priorie of St Andrews was not founded sollie by the Bishop of St Andrews, nor whollie out of the kirks of his chapter; for the original charter of confirmation by King William, insert chap. viii. evidenceth, that King David the first, Malcolme the fourth, Mattheus Archidiaconus, and the predecessor (as is apprehended) of the Earle of Wemyss, contributed both kirks and other revenues; and the prior and convent, as is before said, became the proper chapter of the see, both for election and administration, succeeding therein to the Culdees.] Thereafter the priorie being erected into a temporall lordship, it was found needfull that the see should not want a chapter, the former being by this erection suppressed, but that some course behoved to be taken for a new one.

Therefore, the king and parliament, anno 1606, cap. ii. ordained the Chapter of St Andrews to consist of seven persons of the ministrie bearing charge within the diocese of St Andrews, and their successors to be nominated by the archbishop, who should be to him and his successors a perpetual convent and chapter for ever after that; reserving to
the,

the archbishop and his successors the ancient privilege, that the common seal of the chapter should serve for the chapter's consent, without their subscriptions. Also, by act of parliament, anno 1607, cap. viii. the king and estates, upon the same narrative, give power and commission to George, then Archbishop of St Andrews, to elect and nominate seven qualified persons of the clergy, dwelling, and having charge within the diocese, and their successors, to be the perpetual convent and chapter of the see of St Andrews in all time coming; reserving to the archbishop and his successors their ancient privilege anent the chapter seal ut supra.

Item. By act of parliament 1617, cap. ii. there is a new chapter appointed to this see, of these twenty-four persons following, viz. The Prior of Portmoog (who is Principall of St Leonard's college, and Dean of the Chapter), the Archdeacon of St Andrews, the Vicars of St Andrews, Leuchars, Cowper; the Provost of Kirkhill (i. e. Kirkheugh); the Parson of Dysart; the Vicars of Forgoun, Inchtire, Kynnauld, Fowles, Elphinstown, Rosie, Linlithgow, Scone, Fordoun, Forgoun in Fife; the Dean of Restalrig, the Dean of Dumbar; the Vicars of Kettle, Kennoway, Markinch, Falkland, Abercrombie; who are to have administration of affairs belonging to the archbishopric, which was done before by the prior and canons, onlie they have not the election.

This new chapter, the Lords of Session, by their decret November 9, 1624, finde only to be for the archbishop; but that obligation and relation not to be mutual as it was of old.

Amongst the other buildings in the abbey and monasterie of St Andrews, there was a chapter house where the convent met to consult about their affairs. Spotswood says of Lamberton, that, at the dedication of the cathedrall, he adorned the chapter house with curious seats and feeling; but where it stood none can tell. And after the reformation, I find they met in the senzie chamber; and by ane act of the chapter,
holden

holden there, dated April 4, 1570, it is appointed that two generall chapters shall be holden in the abbey yearlie for concluding upon all their affairs; the one upon the first Fryday after Michaelmas, the other upon the second Fryday after Pasche. The act ordaines fix of the chanons, or any five, four, or three of them, to assist and concur with the Oeconomus (then Mr John Winrame, the superintendant) in all their affairs, and gives them full power for that effect.

Nota, that beside the common seall of the chapter, which both served the archbishop in his charters, tacks, and deeds, that required the convent's consent, and was to his Lordship in place thereof, and the prior and convent in their charters of lands holden of them, and tacks of teyndes payed to them, and set out by them; the convent had also another seall, called the secreet seall of the chapter, as I find mentioned in a discharge granted by James, commendator of St Andrews, to Deane John Winrame (as he is then designed), of all money received by him, belonging to the chapter. It is dated the last of February 1558.

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CHAPTER

RELICQUIAE DIVI ANDREAE,
OR THE
STATE OF THE VENERABLE AND PRIMITIAL SEE OF
ST ANDREWS.

CHAPTER V.
OF THE PRIVILEGES, DIGNITIES, ETC. CONFERRED ON THE SEE OF
ST ANDREWS.

THERE are so many and great privileges, dignities, honours, immunities, &c. conferred upon this ancient and venerable see; and great and ample is the jurisdiction and authority perpetually annexed thereto, which all do personally belong to the venerable prelates thereof; some whereof belong to the spirituality, others to the temporality of the see; I shall now give account of such of them as I know, and have learned.

OF

OF THE PRIVILEGES, ETC. BELONGING TO THE SPIRITUALITIE.

SECTION I.

OF THE INCUMBENT'S BEING MADE PRIMATE, AND THE SEE
METROPOLITICK.

THE first thirtie-three prelates of this see (according to Spotfwood), albeit they were *Episcopi Scotorum maximi*, yet they had onlie the priviledge and honour of bishops; but after they were created *Archiepiscopi*, et *archipatres*, *titulus qui primum videtur insignioribus in ordine viris, non per canonem, sed ex placito, delatus, postea ab ecclesia susceptus, et in certum gradum constitutus, et primo in oriente obtinuit.* *Archiepiscopus* et *Metropolitanus* sunt nomina synonyma; dicitur *Archiepiscopus* quis, quod *Episcopis* sit superior, et non civitati tantum, sed et provinciae praesideat: vocatur *Metropolitanus*, quia in metropoli aliqua, i. e. matrice civitate, olim constitutus est, ut augustae et divinae civitatis, i. e. ecclesiae, unitas et tranquillitas melius conservetur. Potest *archiepiscopus* suae provinciae antistites cogere et congregare, quo graviora negotia in ampliore et majore conventu tractari et definiri possint, et quae perperam ac injuste decreta vel judicata sunt, ad majus judicium gradatim referantur, et hujus rei gratia synodus tam civitatum quam provinciarum atque nationum judicare, quod et constitutione praecepit Justinianus, nov. de sanct. Episcop.

In the year 1471, Pope Sixtus the fourth, to silence the pretensions of the Archbishop of York to a precedencie over the church of Scotland in all time coming, George Nevill, then Archbishop of York, at that time renewing the claime, [i. e. at the promotion of Patrick Gra-
hame,

hame, formerly Bishop of Brechin, to the see of St Andrews,] erected the see of St Andrews into an archbishoprick and primitiall see, making the incumbent there primate and metropolitane of all Scotland, by his bull granted for that effect, and ordained the rest of the bishops of Scotland, then twelve, but now thirteen in number, to be subject to this see: [As also some years after that (but ante decursum saeculi), Pope Innocent the eight gave his bull to the same effect, with this speciall command, that the election was in imitation of the metropolitick see of Canterbury, in these words: "Innocentius 8vus in concernentibus archiepiscopalia primatiae et hujusmodi legationis officia, jura, et eorum liberum exercitium, honores, onera et emolumenta, observent, teneant, firmiter et inviolabiter studeant, perimplere laudabiles consuetudines inclytae metropolitanae ecclesiae cantuariensis, cujus praeful regni angliae legatus natus existit," &c. So Cambden, ex Camera Apostolica, lib. xxiv. fol. 24.]

The bull of erection also endowed the archbishop with the privileges of a primate, which were; first, to receive and use (solemnibus diebus in provincia et non extra) the archiepiscopall pall, which implies and confers plenitudinem officij pontificalis, and is the insigne of archiepiscopall and metropolitane dignitie; before the getting whereof, and of being invested with it, the archbishop cannot ordaine priests unless he had before been a bishop, dedicate churches, consecrate bishops, nor be called archbishop.

[It will be here no impertinent digression to enquire what the pall of an archbishop is. The Canonists define it thus:] "Pallium est ex lana candida contextum, habens circulum humeros constringentem, duas lineas ab utraque parte dependentes, quatuor cruces purpureas ante et retro a dextris et a sinistris, hae sunt duplices, illae simplices." It is also thus described by others: A pontifical vestment, made of a lamb's wool,

wool, as it cometh from the sheep's back, without any artificial colour, and spun by a peculiar order of nuns, cast into St Peter's tomb, and adorned with little black crosses, having two labells hanging down before and behind, which the archbishops going to the altar put about their necks, above their other pontificall ornaments. [And Mr Francis Masone, a learned English divine, in his Defence of the Consecration of the Bishops of England at the time of the reformation, against Bellarman, Sanders, and other learned Catholicks, printed anno 1613, p. 188, sayth, that a pall is a little tippet, three fingers broad, made of wool, of two white lambs offered up upon the altar of St Agnes, while Agnus Dei is sung in the solemne mass, and laid all night upon the bodies of St Peter and St Paul under the great altar, from whence receiving this virtue to containe the fullness of all pontificall power, it becomes the ensigne of a patriarche or archbishop. This much of the pallium. See Onuphrius his Interpretatio vocum obscuriorum ecclesiast. p. 71, 72. joined to Platina, de vitis Pontificum, edit. Col. Agrip. anno 1626. And for the palla, the same Canonist defines it "Lineus pannus consecratus, qui extenditur super altare, super quo ponitur corporale." The pall was brought in onlie in the twelfth centurie; for then the popes began first to send their cloaks to archbishops, as the badge of their being the pope's legati nati, i. e. legates born. See section iii. of this chapter, near the beginning.]

The next priviledge of ane archbishop, assigned by the Canonists, is to receive the oath of fidelitie and obedience to the church of Rome.

The third priviledge is to cause a croce to be carried before him, except it be in Rome, or where the pope or his legate is using the "insignia papalia," which are, "vestis rubea, palafraedus albus, fraenum et calcaria deaurata."

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The fourth, ad primatem potest appellari, omiffis mediis. Sylvefter in fumma.

The first of the prelates of this fee, according to our historians, who got the title and honour of primate, archbishop, and metropolitane, was Patrick Grahame, nephew, (says Spotswood, but brother uterine, says Buchanan, and trulie,) to Bishop James Kennedy, his immediate predecessor in this fee; and at his promotion, Bishop of Brechin. [It is to be remembered, that their mother was Mary Stewart, youngest daughter to King Robert the third, who was thrice married. First to James Kennedy, son to Gilbert Kennedy of Dunmure, in Carrick, (preceptor to the Earle of Cassillis, being recommended by his father to Sir Gilbert his care and keeping when verie young) to whom she bare two sons, Gilbert, afterwards created Lord Kennedy, and this James Kennedy the worthy Bishop of St Andrews. Next she married George Earle of Angus (the second Earle of Angus of the name of Douglas) to whom she bare William and George Douglasses, both Earles of Angus successive: and this George Earle of Angus, her husband, being killed at the battle of Shrewsbury, anno 1403, she married, thirdly, Sir George Grahame of Murdock, as some design him; others call him Lord Grahame of Dundusmore: She bore to him James Grahame the first Laird of Fintrie, and this Patrick Grahame the first Archbishop of St Andrews, and Primate of all Scotland.]

This Patrick Grahame was a singular good man, and of a great virtue. With the primacie he obtained also a legantine power to reform abuses in the church and clergie for three years; but he was mightilie opposed in both by the inferior clergie, and also by the courtiers, and was prohibite to use his power by the King (James the third): and after he had never peace, but was vext continuallie with great and powerfull enemies till his death. First by the Boyds, who then ruled the court; and

and after by William Shevez (whose promotion to the Archdeanrie of St Andrews he laboured to hinder), who first procured to Grahame great and manie troubles ; as excommunication, imprisonment, povertie, disgrace from the court and church, all which he endured very Christianlie.

This William Shevez, notwithstanding all the opposition made by him and others to Patrick Grahame's promotion to be Archbishop of St Andrews, and Metropolitane of Scotland, even in Grahame's lifetime, was provided to the archbishoprick of St Andrews, at Rome, and received the pall (*ut videtur*) from Pope Innocent the eight in signe of archiepiscopall dignitie, and was splendidlie invested therewith in the church of Holyroodhouse, in anno 1478, in presence of the king and diverse of the nobilitie. See Archbishop Spotfwood's Hist. p. 58, 59, 60.

The Archbishop of St Andrews, as metropolitane of the kingdome, consecrates and translates all bishops within his own province, which are these nine : Edinburgh, Dunkeld, Dumblaine, Brechin, Aberdeen, Murray, Ross, Caithness, and Orkney ; yea also he consecrates and translates to the see of Glasgow itself upon a vacancie. And herein is a main difference betwixt a bishop and ane archbishop ; that the archbishop with other bishops doth consecrate a bishop, as a bishop with the other priests doth consecrate a priest.

SECTION II.

OF THE CONTROVERSIE BETWIXT THE ARCHBISHOPS OF ST ANDREWS AND GLASGOW.

SHORTLY after William Shevez his being invested with the pall and settled in the archiepiscopall dignitie, Robert Blacater, then Bishop of Glasgow,

Glasgow, obtained of Pope Alexander the sixth the erection of the see of Glasgow also into an archbishoprick, and the bishopricks of Galloway, Argyle, and the Isles, being subject thereto as its province: and upon the 9th day of October 1488, the king and estates of parliament erected the bishoprick of Glasgow into an archbishoprick, with all the honours and priviledges, such as the Bishop of York has. And before that, in July 1476, the king granted to him to have a serjant with a silver wand.

Hence, in 1491, a controversie arose betwixt these two Scots archbishops, Shevez of St Andrews refusing to owne Glasgow for an archbishoprick. The business begat hate, and came to some height; for both the clergie and nobilitie went into factions, so that the matter came before the parliament, and was debated there in the fourth parliament of King James the fourth, holden at Edinburgh in June 1493, with what issue or success I know not; for it is onlie mentioned among the unprinted acts: by the table whereof it seems they had also other controversies. But it was at length taken up, yet with the grudge of both parties, and Glasgow was declared to be a metropolitane, and the precedencie was reserved to St Andrews, with a supereminencie, and some power over the Archbishop of Glasgow, whom St Andrews hath power to call to a nationall synode. It is certaine that hereby both sees were put to loss by the arbitration and decision; for many lands were given off to the respective abettors. Among the rest it is reported that Muckartshyre was then fewed out by Shevez to the Earle of Argyle for siding with him; and I have heard that the first feu charter thereof was granted at Dollar Castle, now called Castle Campbell, then, and still a house belonging to Argyle.

This controversie betwixt the two archbishops of St Andrews and Glasgow, and the issue of it, was very like to the controversie betwixt Eunonymus Bishop of Nicomedia, the ancient metropolis of Bithynia,
and

and Anaftafius Bifhop of Nice (which was made a metropolitane citie by the emperor), who thereupon took upon him metropolitie authoritie in fome part of the province, of which Eunonymus complained to the council of Calcedon, which determined that the Bifhop of Nicomedia fhould enjoy the metropolitical authoritie of the province, and the Bifhop of Nice fhould have metropolitical honour; but to be fubject to his metropolitane, as well as the other bifhops of the province. See Samuel Parker his accompt of the Government of the Church for the firft five hundred years, p. 288, 289. edit. Lond. 1683.

SECTION III.

OF THE BISHOP OF ST ANDREWS HIS LEGANTINE POWER.

LEGATUS eft vicarius fummi pontificis, cui a papa certa patria vel provincia committitur gubernanda, gerens vices papae; et eft ordinarius in provincia. Horum quidam funt nuntii ad aliquod nudum ministerium exercendum; quidam Judices. Eorum tria funt genera vel species; quidam de latere, qui de curia papae mittuntur etiamfi non funt cardinales, qui, cum legatione funguntur, apostolicae dignitatis insignibus utuntur; quidam funt locales feu nati, fic dicti ratione suae dignitatis, privilegii feu beneficii possessi, in qua nascuntur ex privilegio ecclesiae suae, potestatem habentes a pontifice tanquam ejus legati; quidam funt temporales five communes personae, ut omnes missi a papa a curia vel ab extra, extra ordinem cardinalium, in provincias cum mandato et potestate, quorum potestas ex tenore commissionis seu mandati maxime pendet. Legatus tamen a latere, ex dignitate quam habet super alios, post summum pontificem quaedam potest quae aliis non sunt permiffa, ut

N

conferre

conferre et absolvere in sua provincia et extra tam subditos quam extraneos, nisi sit enormis injuria. Legatus in provincia omnia potest exercere quae ille qui eum misit praeter reservata summo pontifici: 20. Potest solus edere statuta quoad jurisdictionem si non sint contra canones generales (quibus derogare not potest). At non potest conferre vel reservare ecclesias cathedrales, regulares vel collegiatas et vacantes in curia Romana sine mandata speciali, etiam si sit lateralis legatus; nec potest conferre vel reservare in ecclesiis cathedralibus dignitates principales post episcopatum ad quas per electionem venit; nec concedere alicui in generali vel speciali ut recepta resignatione beneficiorum ab his qui habent illa ut possit ea alteri conferre, &c.

The first Bishop of St Andrews we read of that had this legantine power, is Bishop Arnold, at his consecration anno 1159, some three hundred years before Grahame, which was resigned to him then at the command of Pope Eugenius the third by William Bishop of Murray, who, for ought I can learne, was the first legate to a pope in Scotland: He, having gone to Rome to complaine of the Archbishop of York his usurpation upon the church of Scotland, obtained this legantine power, and at his return carried himself as the pope's legate, untill Arnold's consecration: and the MS. of the archbishops and bishops of St Andrews says, Arnold was the first legatus a latere, which commission, it is like, he gate at his promotion to the see; and yet it is there added, that this William Bishop of Murray was legate in anno 1198. [Also I find another alledging, that a Bishop of St Andrews, called Andrew, who preceded Bishop Arnold, was the first legatus a latere in Scotland, which office was conferred upon him by Pope Adrian the fourth. But that seems a mistake; for I find no bishop in St Andrews of the name of Andrew, till Archbishop Andrew Forman, in the beginning of the sixteenth centurie.] The legantine power which Grahame gote was onlie temporarie, and
was

was to last but for three years ; yet it came afterwards to be perpetuall, and was annexed to the see, so that all the archbishops after him, who acknowledged the pope's authority and doctrine, were from that time legati nati, and so designed themselves ; and sometimes they were legati a latere also, but that behoved to be by speciall commission.

John Hamilton had both these powers and dignities ; for in fundrie charters he is thus designed, Legatus natus, ac etiam cum facultate legati a latere, &c. Also some others of the archbishops before Hamilton had both in their persons, as Archbishop Andrew Foreman, as is clear by their charters. Henricus Episcopus Sti Andreae, in a charter dated penult. Feb. 1411, is designed " Domini nostri papae, et apostolicae sedis
" legatus, cum plena potestate per regnum Scotiae specialiter constitu-
" tus : " Cardinal Bethune was also legatus a latere, and is so entitled very often in writs.

SECTION IV.

OF THE PRIVILEGES THAT ABBOTS AND PRIORS WITHIN THE DIOCESE OF ST ANDREWS SHOULD BE CONFIRMED BY THE ARCHBISHOP THEREOF, AND OF THE ACT OF PARLIAMENT MADE THEREANENT.

Of old the pope granted this privilege and indulgence to the bishops of St Andrews, perpetuallie to confirm the persones that shall be chosen or postulate by convents to be abbots or priors within the diocese of St Andrews ; which privilege the king and estates of parliament taking to their consideration, they, by the act of parliament dated November 20, 1469, " found the same to be right honourable in itself, and tending to the common proffit of the realme and the leidges thereof,
" and

“ and therefore ordained that the same should be observed and kept
“ by the king and his successors, and by the leidges in time coming,
“ without violation; and that no persones, his subjects, of whatsomever
“ degree, state, or order, doe in the contrair of the said indult and privi-
“ ledge, nor purchase any abbacies or priories that should vaie with-
“ in the diocese of St Andrews, pertaining to the Bishop of St Andrews
“ his confirmation, but by the said indult and priviledge; or raise com-
“ missions against persones promoted, or to be promoted, confirmed,
“ or to be confirmed by the said Bishop of St Andrews, under the paine
“ of banishing for ever, and under the paine of treason.

“ Item: it is ordained that no subject of this realme shall purchase
“ any benefice without the realme, quhilk is of old use and consuetude,
“ and was ever observed, and used to be presented, given, and confirm-
“ ed within the realme by the patrones or ordinaries of the diocese, or
“ raise any commission thereupon, under siklyke paine, and incurring
“ of the king's high indignation. And that the abbacies and priories
“ within the diocese of St Andrews, viz. the priorie of St Andrews, the
“ abbacie of Kelso, the abbacie of Dumfermline, the abbacie of Aber-
“ brothock, the abbacie of Halyroodhouse, the abbacie of Scoone, the
“ abbacie of Lundoris, the abbacie of Cambuskenneth, the abbacie of
“ Dryburgh, the abbacie of Balmerinoch, the abbacie of Cowper, the ab-
“ abbacie of Newbottle, the priorie of Coldinghame, the priorie of Res-
“ tennet, the priorie of Portmolloch, and all other prelacies and priories
“ pertaining to the see of St Andrews by priviledge, consuetude, or by
“ the said indult, shall have this act and statute of parliament, with the
“ said indult fullie insert under our soveraine Lord's great seal, if it be re-
“ quired, to perpetuall memorie of the said constitution, act, and deliver-
“ ance of parliament, in the confirmation and keeping of the common
“ good of our soveraine Lord's realme and leidges; and that our soveraine

“ Lord

“ Lord and his successors, together with the three estates of this realme,
 “ shall, by his authoritie royal, defend the said priviledge and indult,
 “ as said is, against all and fundrie his leidges that would doe and at-
 “ tempt in the contrarie thereof, and execute detfullie the paines of
 “ proscription and treasone against the said persones attempting in the
 “ contrarie of the said indult in the maist rigorous wayes.”

This act, under the great seal, being presented in the parliament, holden March 9, 1478, and extracted furth of the register of acts by Alexander Scot, clerk of the council, and depute to Mr David Guthrie of that ilk, clerk of the register and rolls, is ratified and approven in these words: “ *Quod quidem actum, statutum, et decretum, ac omnia et singula in eodem contenta, in omnibus suis punctis, et articulis, conditionibus, poenis, modis et circumstantiis quibuscunque, forma pariter et effectu, in omnibus, et per omnia approbamus, ratificamus, et pro nobis haeredibus et successoribus nostris autoritate nostra regia, et autoritate dicti nostri parliamenti, ut premissum est, perpetuo confirmamus, strictius inhibendo ne quis in contrarium dicti acti, statuti, et decreti aliquatenus divenire praesumat in futurum, sub poenis in eodem expressatis. Datum sub magno sigillo nostro apud Edinburgum septimo die mensis Decembris 1469, et anno regni nostri decimo.*”

That this was no new gift, indult and priviledge, granted to this see and the venerable prelates thereof, appears by this: that William Landels Bishop of St Andrews, in May 1359 (above one hundred years before the act of parliament), by a write granted by him, with consent of the chapter, enquired into, and revised the rights of the monasterie of Haddingtoun, and confirmed them in all their lands, rights, and priviledges. In which write mention is made of Richard, William, David, and Daniel, bishops of St Andrews, who, with others there named, had been benefactors to that monasterie.

In the table of the unprinted acts of parliament in King James the third his time, and his eleventh parliament, holden March 18, 1481, there is mention made of an indult granted to the Archbishop of St Andrews: if it be not the same above deduced, I have not learned of another; and if it be the same, I must needs suspect the date of my copie; and yet these tables of unprinted acts are sometimes defective and incorrect, as is commonlie thought, whereof one reason is, because of old the acts of two or three parliaments are printed of the same date, so that the exact number of parliaments of some kings cannot be well known. It is also to be observed, that in the table of unprinted acts of the parliament, holden by King James the fourth, parliament the fourth, June 1493, mention is made of the indult granted to St Andrews and Glasgow; but what that was, or if the same with this, I have not yet learned.

SECTION V.

OF OTHER PRELACIES, BENEFICES, ETC. OF OLD BELONGING TO, OR
DEPENDING UPON THIS SEE OF ST ANDREWS; AT LEAST TAXT
THEREWITH.

[THE menfall and patrimoniall churches belonging to the Archbishop of St Andrews are these: the Trinitie church of St Andrews (albeit a prior church); the churches of Monymeal, Kirklistown, and Stow; and some think Linlithgow.]

In the section immediately preceding, and priviledge and indult of parliament therein insert, mention is made of fundrie abbacies and priories in speciall, and other prelacies innominatim belonging to this see, the incumbents whereof are to be confirmed by the Archbishop of St
Andrews.

Andrews. For clearing what these are, I shall here set down all the benefices, prelacies, and others that were taxed with, and under the archbishoprick, as they are contained in a roll, intituled; A taxt roll of the archbishoprick of St Andrews in anno 1547, which although it differ in the methode and order as to the rankings of the prelacies, deanries, and small benefices, from other taxt rolls, and particularlie that in anno 1558, yet the difference, I am informed, is not at all considerable: the writers, though just, have not been nice and scrupulous in their heraldrie: [neither are they all here; and some of them might not have been taxed, as being but mean benefices, none being in that roll of benefices below L. 40 of valued rent.]

ARCHIEPISCOPATUS STI ANDREAE.	Abbatia Stae Crucis
Prioratus Sti Andreae	Newbottle
Dumfermling	Dryburgh
Aberbrothock	Kelfo cum Lefmahago
Scona	Coldinghame
Cowper	Ecclis
Lundoris	Cauldstreame
Cartusia	North Berwick
Balmerinoch	Haddingtoun
Prioratus de Restinot	Howstoun
de Portmoog	
de Pettenweyme	
Ministratus de Scotlandwell	DECANATUS STI ANDREAE.
Cambuskenneth	Archidiaconatus St Andreae
Sti Joannis de Torphichen	Praepositura de Crail
Elehok	Vicaria de Kylrennie
Manuel	de Kilconqwhare
	de Largo
	Vicaria

Vicaria de Scoonie
 de Kennowhey
 Rectoria de Tarbat
 de Kembak
 de Dunnenaucht
 Vicaria Sti Andreae
 de Lewchars
 Rectoria de Flisk
 Vicaria de Cowper
 de Markinche
 Rectoria de Dyfert
 Vicaria de Kirkaldie
 de Lathrisk
 de Kinghorne Easter
 Rectoria de Qwilts
 Praepositura Sta Maria de Rupe

DECANATUS DE FOTHRICK.

Rectoria de Auchterdira
 de Ballingry
 Sacrista de Dumfermling
 Rectoria de Muckart

DECANATUS DE GOWRIE.

Rectoria de Dumbarnie
 de Kinnowl
 Vicaria de Longforgund
 Praepositura de Methven

Rectoria de Forteviot
 de Cullefs

DECANATUS ANGUSIAE.

Rectoria de Nava
 de Effie
 Vicaria de Lunbreckin
 de Louchratin
 de Kerrimuire
 de Glamis
 Rectoria de Kinnetles
 de Inneraritie
 de Tannadyce
 de Dunlopie
 de Logy-Montrose
 de Inchbryook
 de Edvie
 de Kynneill
 de Edzell

DECANATUS MERNIAE.

Rectoria de Fettereffo
 de Arbuthnot
 de Benholme
 de Fettercairne
 de Conveth
 de Durres
 Vicaria de Fordun

DECANATUS

DECANATUS DE LINLITHGOW.

Vicaria de Striveling
 Rectoria de Slamannan
 Vicaria de Falkirk
 Rectoria de Strabock
 de Inchmauchane
 de Caldercountis
 de Kirknewtoun
 Praepositura de Corstorphine
 Rectoria de Gogar
 Vicaria Sti Cuthberti
 Rectoria de Pentland
 de Pennicook
 de Lafwade
 de Malville
 de Restalrig
 Praepositura Sti Aegidij
 de Edinburgh
 Stae Trinitatis
 Archidiaconatus Laudoniae
 Praeceptorata Sti Anthonij in Leith
 Vicaria de Linlithgow

DECANATUS DE HADINGTON.

Rectoria de Tynninghame
 Vicaria de Tranent
 de Guillane
 de Pencaithlen
 de Hadingtoun

Rectoria de Kerringtoun
 Praepositura de Creichton
 de Dalkeith

DECANATUS DE DUNBAR.

Rectoria de Keith-Marshall
 de Lintoun
 de Auldhamestocks
 de Dunbar
 Archipresbyter ejusdem
 Praebendarius de Pincarton
 Rectoria de Fawla
 Praepositura de Bothans
 Rectoria de Moram
 de Petcolks
 de Beltoun
 de Spott
 Vicaria de Musleburgh
 Praepositura de Dunglas
 Vicaria de Cranstoun

DECANATUS DE MERSE.

Rectoria de Upstatlintoun
 de Qwhitelum
 Vicaria de Ersfiltoun
 Rectoria de Duns
 de Ellem
 de Polwart
 de Chirnsfyde
 de Foulden

The province of this metropolitick see of St Andrews comprehends these nine sees and dioceses, viz. Edinburgh, Dunkeld, Aberdeene, Murray, Brechine, Dumblane, Ross, Kaithnes and Orkney; the respective bishops whereof are all suffraganes to the Archbishop of St Andrews, according to Dempster's Apparatus, lib. i. cap. 14. But the Bishop of Edinburgh is chiefe, and principall suffragane and chancellor; so constitute by the erection of that see, ut infra, chap. ix. sect. 3.

SECTION VI.

A ROLL OF THE KIRKS WITHIN THE DIOCESE OF ST ANDREWS AT THIS TIME.

PRESBYTERIE OF ST ANDREWS.

St Andrews
 St Leonards
 Camron
 Dunnunow
 Kingfbarnes
 Kilrynnie
 Craill
 Anstruther Easter
 Anstruther Wester
 Pittenweeme
 Abercrombie
 Carnebie
 Kilconquhair
 Elie
 Newburne

Largo
 Kemback
 Ferrie
 Lewchars
 Forgun

PRESBYTERIE OF COWPER.

Cowper
 Dairfie
 Seres
 Cults
 Kettle
 Faulkland
 Auchtermuchtie
 Colleffie

Monymeach

Monymeall
 Ebdie
 Newburgh
 Flisk
 Dunbug
 Creich
 Balmerinoch
 Kilmany
 Logy
 Moonfie
 [Strathmiglo]

PRESBYTERIE OF KIRKALDIE.

Kirkaldie
 Abbotshall
 Kinghorne
 Bruntisland
 Auchterdiran
 Kinglassie
 Balingrie
 Portmoog
 Markinfhe
 Kennoway
 Scoonie
 Weyms
 Dyfert

PRESBYTERIE OF DUNFERLING.

Dunferling
 Innerkeithing

Torriburne
 Carnock
 Cleish
 Kinros
 Orwall
 Kirklistoun
 Clackmannan
 Alloway
 Muckart
 Stow

PRESBYTERIE OF PERTH.

Perth
 Kinnowl
 Scoone
 Collefs
 Kilspindie
 Erroll
 Kinfawns
 Arngosk
 Dumbarny
 Forteviot
 Methven
 Rinde

PRESBYTERIE OF DUNDIE.

Maynes
 Monyfooth
 Murrays
 Stirk-Martine

Liff

Liff	}	united
Logie		
Innergowrie		
Fowlis	}	united
Lundie		
Inchsture		
Rossie	}	united
Kynnaird		
Forgun		
Benvie		

PRESBYTERIE OF ARDBROTH.

Barrie
Idvie
Ardbroth
St Vigeans
Innerkeillor
Innerlunan
Arbirlett
Kynnell

PRESBYTERIE OF MEIGLE.

Newtyle
Kettnis
Effie
Nevay } united
Blair
Airlie
Lantrathin

PRESBYTERIE OF FORFAR.

Forfar
Aberlemno
Glamis
Tannadice
Roscobie
Kinnetles
Inneraritie
Kerrimuire

PRESBYTERIE OF BRECHIN.

Inchbryock
Logy
Dun
Edzell

PRESBYTERIE OF MERNIS.

Durres
Fordun
Eglisgreige
Aberluthnot
Fettereffo
Dunnotter
Benholme
Conveth
Ardburthnott
Fettercairne
Garvok
Bervie
Kynneff

RELIQUIAE DIVI ANDREAE,
OR THE
STATE OF THE VENERABLE AND PRIMITIAL SEE OF
ST ANDREWS.

CHAPTER VI.

OF THE PRIVILEGES AND DIGNITIES, ETC. BELONGING TO THE SEE
AS TO THE TEMPORALITIE.

SECTION I.

OF THE ARCHBISHOP HIS BEING COUNT PALATINE.

“COMES Palatinus” is described by Sir Henry Spelman, “qui in ter-
“ritorio suo, plenitudine jurium regalium fretus, justitiam sui ipsius
“nomine, et suis officiliabus (quos e more regio habet) administrat, et
“perpetua dignitate insignitur. Olim principes Palatini in germania
“erant reges, sed devicti tandem fuerunt a Romanis.” [The learned
“Cambden in his Britannia, edit. anno 1607, p. 121, thus describes
Counts Palatine. “Verum inter comites longe honoratissimi erant illi qui
“Palatini sunt dicti; ut enim Palatinus commune erat nomen omnibus

Q

“ qui

“ qui officiis in regis Palatio fungebantur, ita Comes Palatinus titulus
 “ erat dignitatis delatus ei qui fuit ante palatinus cum regali quadam
 “ autoritate judicandi in suo territorio.”—Et idem, p. 456. “ Omnes
 “ incolae illis folis (Comitibus Palatinis) in feodo, i. e. in fide, fuerunt.”
 —Et postea, “ Ejusque tum primores, quos barones dicunt, tum vassalli,
 “ tenebantur. Comites palatium accedere, ad consulendum ipsi, et ipsius
 “ aulam cohonestandam,” &c.—See also p. 464.—Also see Selden’s *Titles*
of Honour, part ii. p. 241 et seq. p. 228, he cites Malmſburg, de gestis
 pontificum. Speaking of Walker, made Count Palatine and Bishop of
 Durhame by King William the first of England, he says “ Dux pariter
 “ Provinciae et Episcopus.”]

Now the Archbishop of St Andrews has full power of regalitie in all
 his territories, and administers justice by his owne officers and baillies
 in his owne and their names; and in some sense has a regall power
 within his owne jurisdiction, ut vide infra in the notes on the golden
 charter, chap. vii. sect. 2. Vid. also infra chap. vii. sect. 1.

This honour is peculiar to the archbishops of St Andrews, and to no
 other subject in this kingdome at this day; and we reade of none who ever
 was Count Palatine, of a Scotsman, except Walter Earle of Stratherne,
 who mortified the kirk of Brechine. He is designed Palatinus de Strath-
 erne, Atholiae et Cathaniae Comes, Dominus de Brechin et Cortoqwhie.
 Vide Sir George Mackenzie’s *Precedencie*, p. 45; who alledges that the
 reasone we have had so few Counts Palatine in Scotland is because the
 Lords of regalitie have the same power which they have, yet their power
 is not so ample.

In England only the earldomes of Chester and Lancashire (now a
 dutchie) had this priviledge among the laicks, and in the church there
 only the bishopricks of Durhame and Ely. But King Henry the eight,
 anno regni 27, impaired and restricted this jurisdiction as to the bishops,
 and

and made the administration to run in the king's name only. As for the Comitatus Palatinus of Hexam, which belonged to the Archbishop of York, it was utterly taken away by Queen Elizabeth, anno regni 14. But we never hear of its having been taken away from the metropolitick see of St Andrews.

[These Counts Palatine in England, at least Chester, had, and have yet, their barones under them. Hugh Lupus, Viscount of Amarnges in Normandy, brother uterine to King William of England called the Conqueror, got from that king the earldome of Chester, and he created four barones under him, which was a great and singular privilege.]

By this dignitie, wherewith the see of St Andrews is endowed, some think the prelates thereof had a facultie of conferring honours, and had also their chancellor in temporalibus. However that little can be alledged for prooffe thereof, yet they had of old their chancellors as other great prelates; and the Bishop of Edinburgh at this day is both chancellor and vicar generall of this see, and accordinglie officiates during the see's vacancie, and that by the erection of the see of Edinburgh into a new and distinct bishoprick. Vide chap. ix. sect. 3.

SECTION II.

OF THE PRIVILEGE OF REGALITIE, FREE CHAPLE, AND CHANCELLARIE.

[REGALITIES are feues, which are granted by the king to subjects; and those have as large a jurisdiction as the shreifes have in civills, or the justices in criminalls. They are accompted inferior judicatures, and, as such, cannot judge the pleas of the crown; yet they have greater power
in

in their processes and in imposing of fines than shreifes or other inferior judges. They are compted inferior to the justices or commissioners of justiciaries; yet they have the same power with them except an express law make the difference.]

A Lord of regalitie has a free jurisdiction within himselfe, and is not subject to the shreife; and he may pursue the trespasser within the regalitie, albeit he be called before the justice, and though the cause be depending against him there for the same crime. And the Lord of the regalitie is judge competent in all spulzies and ejections committed within the same, and may advocate them from the shreife. At what time soever a regalitie be granted by the king, the inhabitants are thereby exeemed from the jurisdiction of the heritable shreife or steward, albeit heritable infest in these offices and in possession of the jurisdiction long before the granting of the regalitie.

All the lands within a regalitie pertain to the Lord of the regalitie either in propertie or superioritie: v. g. all the lands holden of the Archbishop of St Andrews are within his regalitie, and all the lands within his regalitie are holden of his Lordship. And, as Lord of the regalitie, his Lordship has right to the escheit goods that falls within the bounds of the regalitie. Stat. sess. p. 41.

Nota, it is impossible that any lands holden of the king immediately, can be within a regalitie. Haftenus Hope, filius.

My Lord Archbishop of St Andrews is Lord of free regalitie, and, qua talis, has as great power and jurisdiction within the bounds of his severall regalities as the justice generall; yea, and his Lordship and his baillies may repledge from the king's justice generall, or the justice by commission to his owne court, in case the baillie have prevented the justice by apprehending of the offender, or has execute summons against him to underlye the law, but not otherwise. And if the justice has prevented

vented the baillies of the regalitie, he may sit as assessor, and has right to that part of escheit that he may claime by virtue of his office. Vide the act of parliament 1587, cap. 29.

But of late it is found that no baillies of regalitie, nor steward, may repledge from the king's justice eire, holden by his justice generall; but they may sit as assessors with the justice.

His Lordship's baillies and their deputs may cognosce upon theft, slaughter, or any other crime upon citation; for, as Lord of the regalitie, he has not only supreme jurisdiction, et quasi merum imperium, upon all the inhabitants within the regalitie, with the escheits of all persons convicted for any crime, except treason (whereof the escheit belongs to the king onlie), and to all other escheits falling by horning and civil rebellion; yea he claimes the escheits of bastardie and last air: but this is not fullie decided.

His Lordship and his baillies hath also the power and libertie of weapon-flawing within the bounds of his regalitie; but that is gone in defuetude these fortie years bygone. Item: he hath the power of civil jurisdiction in all civil causes and actions, which are persewed before the Lords of Session, except reductions, improbations, suspensions, and redemptions; and yet he hath greater priviledges.

Item: my Lord Archbishop of St Andrews, as Lord of regalitie, has libertie and priviledge of chaple and chancellarie, by directing of brieves and serving them before his owne baillies, as to the lands lying within the regalitie which hold of his Lordship, and that without any dispensation from the Lords of Session: and the retour or extract of a service before his baillies of the regalitie, or his deputs, make as great faith as the extract of a retour or service furth of the king's chancellarie. And in regalities the service and retour is all one, in respect the clerk of the regalitie doth both direct the brieves, and is clerk to the service; so that the retour

is nothing but the extract of the service registrate in his books. But it is not so in services and retours before the shreifs, for they must be sent to the king's chancellarie. Vide the severall acts of parliament passed anent regalities and the Lords thereof.

Of these regalities my Lord Archbishop of St Andrews has three, [viz. Monymusk, Kirklistoun, and St Andrews.]

SECTION III.

OF THE REGALITIE OF MONYMUSK.

THE Lordship of Rig and Monymusk was given to the see of St Andrews by Malcolme the third, about the year 1057, Gregorius being then bishop. The occasion whereof is related by Buchanan, lib. vii. p. 213. edit. Ultraject. But when the same was erected into a regality non constat; yet it is thought by some to be the oldest church regality in the kingdom. In this regality the Marqueis of Huntlie is chiefe vassal, and heritable baillie to the prelates of this see; and he has a fee for his service, and pays for the lands holden by his Lordship of the see (which are the most part of these within the regality) L. 300 Scots in name of few dewtie yearlie. But I have not seen the Marqueis his charter and gift; neither of the office of baillerie of the regality, nor of the lands.

SECTION

SECTION IV.

OF THE REGALITIE OF KIRKLISTOUN.

THE regalie of Kirklistoun, in West Lowthiane, belongs also to this metropolitick see of St Andrews, which comprehends the baronie and burgh of regalie of Kirklistoun, maynes, kirk lands and mylne thereof; the kirk lands of Lafwade; the lands of Eglismauchane; and the heritable offices of justice generall; justice courts; coroner of the regalie of St Andrews besouth the Forth; and of the lands of Killeith, Rathobyres, Linton, Sheills, Stow in Tweddall, Litle Preston, Tynninghame, Livielands, and all other lands, baronies, lordships, towns, places, and villages in any pairt of the kingdome besouth Forth, lying within the regalie of St Andrews, either within the shreifdome of Linlithgow and Stirling, or constabularie of Haddingtoun, or other shreifdomes within the bounds foresaid.

The archbishops heritable baillie in this regalie of old was the Earle of Wintoun, who of late sold the lands with the heritable offices to the Laird of Hopetoun, who now (as the said noble predeceffor) has also the heritable office of justice generall, and power of justice eires, and of coroner * of the said regalie besouth Forth, and a fee of eightie merks to be retained by the baillie furth of the readiest of the few dewties payable furth of the lands within the regalie for his fee and labours in execution of the saids heritable offices; with the burgh of regalie of Kirklistoun, weeklie mercats, fairs, priviledges, customes, casualties, and profits thereof; with the libertie to hold justice, coroner, and head courts, and other baillie and stewart courts of the baronie of Kirklistoun as often as need be is, conforme to the custome; and

* Coronator est coronae officialis ad tuendam pacem et dignitatem regiam constitutus, olim non minor equite aurato, sed, diminuta hodie potestate, in exquirendis homicidiis praesertim occupatus. *Spelman.*

and to make, constitute, and admit “ scribas, clericos, notarios, tabelliones, apparitores, adjudicatores, ferjandos, seu officarios, coronatores, deputatos, et alios juris et justicie ministros;” and to exact their accustomed oath de fidele administratione.

[The first charter of these offices within this regality was granted by Patrick Archbishop of St Andrews to Robert Lord Seton, and his heirs male, Lords of Seton, in these terms: “ Tota et integra officia justiciarie generalis terrarum nostrarum, itineris justiciarie et coronatoris regalitatis Sti Andreae ex australi parte de Forth, viz. terrarum et baroniae de Kirklistoun, sciz. the mains and kirk lands of Kirklistoun, mill of the fame; the lands of Lafwade, Eglismauchane, with the coalls of the lands of Kildelight, Rathobyres, Eliftoun, Sheills, Stow in Tweddall, Litle Prestown, Tynninghame, and Lavilands, and of all lands ut supra. Nec non officium Balivatus baroniae de Kirklistoun, and others within the bounds foresaid, cum potestate, facultate plenaria, et omnimoda licentia omnes et singulas curias nostras itineris justiciarie praedictarum terrarum, dominiorum, urbium, locorum, civitatum, villarum, et baroniarum archiepiscopatus Sti Andreae et regalitatis nostrae, et alias justitiae curias, coronatoresque, et curias capitales, et alias quascunque ballivatus seu fenescallatus dicte baroniae apud et infra villam de Kirklistoun, ut moris est, tenendi, statuendi, et sectas vocandi, et vocari faciendi, et quoties opus fuerit, prorogandi, et continuandi; scribas, clericos,” &c. See the rest in the Laird of Hopetoun’s charter following. This originall charter of the offices to Lord Seton is dated October 1, 1586.]

And that the baillie’s power may be the better known, I shall subjoyne the words of the Laird of Hopetoun’s charter, relating to ane act of parliament dated August 4, 1621. The act is in number the 14th of the unprinted acts of that parliament. In the other priviledges belonging

longing to him as baillie of the regalitie, beside what are formerlie mentioned, and therein also contained, they are “ Absentes, contumaces, et
 “ rebelles, judicatos, arrestatos, summonitos, attachiados, delinquentes,
 “ criminosos, et transgressores quoslibet accusandi, et eorum quemlibet,
 “ juxta juris exigentiam, et regni consuetudinem, cum pitt et gallows
 “ puniendi, plectendi, et corrigendi, ac mulctandi, paenasque et multas
 “ imponendi, escheatas, exitus, bloodwitts, amerciamenta, fasinarum bo-
 “ ves, et alia quaecunque archiepiscopo Sti Andreae et suis successoribus,
 “ ratione dicta regalitatis, aut alio quovis modo, spectantia, vel in futu-
 “ rum de jure regni spectare valentia, petendi, exigendi, levandi, reci-
 “ piendi, et ad proprios usus et utilitatem, pro suis laboribus applicandi,
 “ et si necesse fuerit, pro iisdem namandi, et distringendi: Brevia inqui-
 “ sitionum, ac alia quaecunque capellae nostrae brevia impetrata seu im-
 “ petranda, recipiendi, aperiendi, proclamandi, et debite deserviri faci-
 “ endi, assizas et inquisitiones proborum virorum ad sufficientem nu-
 “ merum citandi, eligendi, et jurare faciendi omnes et singulos homines
 “ nostros tenentes, subtenentes, vassales, libere tenentes, et alios quos-
 “ cunque infra dictam regalitatem subditos, ex parte australi aquae
 “ de Forth degentes: Eorumque et cujuslibet eorum res et bona in iti-
 “ neribus justiciariae et camerariae S. D. N. regis moderni et suorum
 “ successorum pro tempore existentium, seu alios quoscunque, vel quo-
 “ rumcunque suorum aliorum vici comitatum, burgorum, vel baro-
 “ niarum, aut aliorum officiariorum, judicum spiritualium vel tempo-
 “ raliu, seu eorum loca-tenantium, et deputatorum quorumcunque
 “ curias intra regnum Scotiae, aut aliorum quorumcunque ministros,
 “ pro quibuscunque causis et actionibus criminalibus et civilibus, nunc
 “ et pro tempore quovis modo indictatos, arrestatos, attachiados, citatos,
 “ seu summonitos ad dictae regalitatis curias, et earum libertatem et pri-
 “ vilegia reducendi, replegiandi, et repetendi, repeti et reduci, et pro

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“ tempore

“ tempore quovis modo judicatos, arrestatos, attachiados, citatos, sum-
 “ monitos, attachiata et arrestata replegiari petendi, et obtinendi; que-
 “ rulentibusque seu prosequi volentibus uni vel pluribus in premissis vel
 “ premissorum aliquo curias, et juris terminum, de jure competentem,
 “ pro justitiam ministranda prefigendi, et assignandi, ac justitiam desuper
 “ prout rectum et juris ordo exposcit, ministrandi, et ministrari causandi,
 “ et si necesse fuerit pro premissis cautionem juridicam desuper dandi, et
 “ praeftandi: Cum potestate, facultate, licentia, et auctoritate, menfuras,
 “ amphoras, stateras et pondera ad quascunque res et merces vendendas,
 “ aptas et apta, infra dictos limites dictae regalitatis, ac urbium, villa-
 “ rum, civitatum, pagorum, et oppidorum inibi mensurandi, metiendi,
 “ et quod justum est et rectum in illis statuendi, mutandi ac corrigendi,
 “ ac, prout justitia suadebit, et ordo regni et reipublicae dictitaverit,
 “ illas et illarum partes rumpendi, frangendi, et alterandi, ac cum
 “ wrack, weith, waire, venison, infang theefe, outfang theefe, pitt and
 “ gallows,” &c.

The charter revoks all former gifts and grants of the saids offices of stewartrie, bailliarie, justice generall, crownerie, justice airs, in the lands befouth Forth within the said regalitie of St Andrews, in respect of the said charter and infestment.

Item: there is a power reserved to the bishop and his successors, to make officers and serjands for their owne farmes of lands, annuall rents, caines, rights and dewties dew to them yearlie and termlye, if need be is, and to poynd therefore for inbringing of the same to his Lordship or his chamberlanes.

And there is ane obligation upon the Laird of Hopeton and his heirs and assignees, to warne and cause all the tenants, vassells, annuall-renters, and others, inhabitants within the bounds of the regalitie, to adhere to, and ride with his Lordship his principall chamberlane, or
 master

maister houshold [familiae rector] and their successors, in all conventions, and reids [exitibus] in defence of the kingdome and commonwealth, and of his Lordship and his successors, both in time of peace and war, in all time coming when they shall be required. In the redendo the receiver is obliged to give suite and prefence at three head courts to be holden at Kirklistoun yearlie, by the archbishop being present, and not otherwayes; and for the saids heritable offices of justice generall, crowner, bailliarie and stewardrie, and for the foresaid fee to be retained, twa pennies Scots. This charter is dated March 6, 1677.

[It were fit to enquire into that act of parliament, mentioned in the table of the unprinted acts, James the sixth, parliament 23, anno 1621, No. 14, intituled, Act in favours of the Earle of Wintoun anent the regaltie of St Andrews on the south side of Forth.

This regaltie of Kirklistoun is called the regaltie of St Andrews besouth Forth, as if it comprehended all the lands besouth Forth within that regaltie; and yet there is a charter granted by Mark Lord Borthwick to James Pringle of Gallawshiells, of certain lands, together with the office of justiciarie and bailliarie of the whole regaltie of Stow, and of all lands within the same; especiallie Fernyherst, Stow, Cribbielaw, Lugate, Over and Nether Wedderstoun, Sheills, Nether Sheills, Over Sheills, Symontoun, Plaintoith, Kirkfueip, Printatoun, Honlastoun, Gilmertoun, Cumlarig, Haltrie, Brokhous, Torsans, Crumfide, Cardrop, Bouloug muir, Burnhouse and Hoperingle, Meikle Catpair, Little Catpair, Michellstoun, Stow-miln and Muirhouse, Printados, Coltifernie, Craigend, Torquhen, Penploff, Pirnie, Kiltaslat, Bowshank and Bowland, Compoislack, Lathanche, with the fee of 100 merks furth of the readiest of the duties of these lands and regaltie; with all other fees belonging to these offices used and wont pertaining before to the Archbishop of St Andrews, and then (at the granting of this charter) to the king by the act of annexation;

nexation ; and with the priviledges belonging to the offices of justiciarie, bailliarie, and regalitie ; the offices to be holden of the king, reddendo for the offices and fee of 100 merks, one pennie in name of blench farme, cum fidei administratione in dictis officiis. This charter is dated January 21, 1604.

This regalitie, mentioned in the last charter, cannot well be esteemed and compted a distinct and separate regalitie from the regalitie of Kirklistoun, but rather a pairt or pendicle thereof ; because, both the charter granted originallie to the Lord Seton, and the other to the Laird of Hopetoun, seem to include and comprehend the regalitie of Stow, under the regalitie of Kirklistoun ; and therefore I have not assigned to the regalitie of Stow a speciall and separate title.]

SECTION V.

OF THE REGALITIE OF ST ANDREWS BENORTH FORTH.

THE third regalitie, belonging to the venerable prelates of this see, is the regalitie of St Andrews benorth Forth, the chiefe and most considerable of the kingdome. By what king the same was erected, and in what bishop's time, I cannot determine. The first mention that I find made thereof is in the extract furth of the register of the monasterie of St Andrews, ut infra, chap. vii. sect. 1. by which it appears that this priviledge is verie old. And, since regalities were in Scotland before King David the second his time, it is to be presumed that this see had the priviledge even before that, the regalitie of the see of St Andrews being presumed one of the oldest in the kingdome. Also mention is made of the Bishop of St Andrews his regalitie, but ane hundred years after the date
of

of the deed whereto the extract relates. In Bishop Henry Wardlaw his erection of the University of St Andrews, which was in 1411, some years before King James the first his coming out of England and being crowned in Scotland, mention is made of the bishop's regaltie, which serves to confute the conjecture of some, that this regaltie was first gifted to the see of St Andrews, with the Lordship of Byrehills and Polduff (a pairt of the Earle of Fife his estaite), by King James the first, as coming and falling in his hands by the forfaulture of Murdo Earle of Fife, this king's cousine german, whose father [Robert Duke of Albany, Earle of Fife, some think] married William Ramsay Earl of Fife his daughter, who succeeded in the inheritance and honours of the famous [Duncan] Macduff Earle of Fife [of that surname] by a marreage with a daughter or grandchild of the old earles of Fife, who for their great services to the crown were endued with the priviledges of girth and regaltie.

[The conjecture is indeed ingenious, but doeth not hold and subsist, for it is thus disproven. 1^o. Robert Duke of Albany, father to Murdo, did not marrie William Ramsay's daughter, but he married Ravisa Macduff, second daughter to Duncan Macduff Earle of Fife, and composed with Isabell Macduff his sister-in-law and the Earle's eldest daughter, for the earldome of Fife. See Sir John Skene de significatione verborum, in voce Arrage. 2^o. Mention is made of Bishop Henry Wardlaw his regaltie of lands in Fife, in the foundation of the University of St Andrews in anno 1411, which was fifteen years before the forfaulture of Duke Murdo anno 1426; so that the conjecture cannot be admitted, albeit it were supposed that at that forfaulture the lands of Byrehills and Polduff (no part of the Earls of Fife or Duke of Albany their fortune) had then been gifted to the see of St Andrews. 3^o. The Madcuffs, old earles of Fife, had the great priviledge of girth at Croce Macduff

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near Newbrugh, and the present stewartrie of Fife belonged to them: and by their fall and Murdo his forfaulture, the same fell into the crown, and was fewed out afterwards: and some of the first few-charters, with the seals of king and parliament, are yet extant. 4^o. That which seems to have given rise to the mistake, is, the affinity of sound betwixt the words Inchmurdoch and Inchmortach, which I think but one, and a bare presumption, that the same belonged to Murdoch, Earle of Fife and Governor of Scotland. But Inchmortach never belonged to them, but was a part of the patrimonie of the see of St Andrews long before him; for Bishop Lamberton, among his other great buildings, built Inchmortach. See chap. xi. sect. 2.]

The jurisdiction of the regaltie of St Andrews benorth Forth, reaches all lands holden of the see, or of the prior and convent of St Andrews (as well before the mortification and annexation of the priorie to the bishoprick by King Charles the first, in May 1635, as since), in Merins, Angus, Perth, Fife, and some in Lowthiane, as Drem and Parkley, &c. holden of the see of St Andrews, that are not included in the regalities also belonging to the archbishoprick. Item: the lands holden of the provostrie of Kirkheugh, which benefice was disposed, with the vicarage and archdeaconrie of St Andrews, to the archbishop and his successors, and annexed to the see by the king and parliament anno 1606, ut vide infra.

This regaltie has includit in it, and annexed thereto, a stewartrie; and stewartries are offices created in the king's proper lands, as they fell to the crown by forfaulture, or were annexed thereto, with the power of shreiffship, and priviledges as ample as a regaltie; only, services before stewarts are retoured to the king's chancellarie, but it is not so in regalities: Hence some have conjectured that this stewartrie was gifted, by King James the first, to the see of St Andrews, upon the forfaulture of
Murdo,

Murdo, Governor of Scotland and Earle of Fife; which may be admitted if the regaltie and stewartrie were ever distinct, and conferred upon the see at divers times; de quo non apparet. [20. The stewartrie of Fife, and the Bishop of St Andrews his stewartrie, are distinct jurisdictions at this day, and, for any thing known to the contrair, have been so for many years before.]

Item: this regaltie has also incorporate therewith the office of justice generall in all the bounds of the regaltie: By virtue whereof my Lord Archbishop's baillie and his deutes can administer justice criminallie upon delinquents, and can also repledge the vassells and others within the territorie of the regaltie from all justiciar and shreif courts, finding the caution cul-reach that justice shall be done in the regaltie courts to the complainer upon the person repledged. And if at any time the Lords of the King's Justiciary proceed to punish crimes, done and committed by the archbishop's vassells, his baillie and deutes may prevent them, by first summoning and attaching the persones guilty, and so have jus preventionis, and may proceed, and then the casualties are entirelie theirs. But if the Lords of the Justiciary prevent the baillie of the regaltie and his deutes, by first summoning and attaching, then may the baillie of the regaltie and his deutes sit and judge with the justice generall, and they will get their pairt of the escheits.

The archbishop's baillie in all these offices of old, were the Lermonts of Dairfy; and till after the reformation, the gifts thereof were either durante bene placito, or ad vitam onlie, till Archbishop John Hamilton disponed the saids offices heritable to Sir Patrick Lermont of Dairfy, with a fee of L. 46 : 13 : 4 out of the farms of Dairfy, or other lands holden of the see, by a charter April 4, 1563, quam vide infra, sect. 6. hujus cap.

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These heritable offices, after that charter, continued with that familie about 40 years; and then they were appryfit from William Lermouth, grandchild to Sir Patrick, by John Lord Lindefay and Sir Robert Lindefay his brother, and have remained with that honourable familie ever since. This William Lermouth was entered and confirmed in his offices by King James, anno 1595; and the Lord Lindefay, upon expiring of the legall of that apprizing, was entered to the faids haill offices by George Archbishop of St Andrews, and procured the charter to be confirmed in parliament: and the present Earle of Crawford, in his father's lifetime, is dewlie entered thereto by the last Archbishop of St Andrews, in August 1668. The charter dispones all offices of stewartrie, bailliarie, and justiciarie generall of the regaltie of St Andrews, and of all and fundrie lands, lordships, touns, places, cities, villages, and baronies upon the north of the water of Forth; also officium coronatoris, curiarum justiciarum itineris, to be holden within the regaltie, with all liberties and priviledges pertaining to the faids offices, and especiallie the said fee of L. 46 : 13 : 4 Scots yearly, to be paid "*de primis et promptioribus*" "*feudi firmis et divoriis terrarum de Dairfy*," to be holden blench for payment of ane pennie, at Whitfunday yearlie, in name of blench dewtie. The charter contains also other offices, quae vide sect. seq.

James Wardlaw of Torrie, as having a gift of bailliarie from the Archbishop of St Andrews, did contend for the office of bailliarie with John Lord Lindefay and his depute Mr Robert Bruce, within the parish of Torrie and towne of Torrieburne, and in a suspension of multiple poynding raisit by the indwellers of Torrieburne against both pairties, their rights were disputed hinc inde; yet the Lords preferred the Lord Lindefay and his depute to Wardlaw, who alledged upon a gift of bailliarie from the archbishop, and that he was *infeft cum curiis et earum exitibus*, before the Lord Lindefay and his authors their right and gift
to

to the office from the archbishop. The decret is full and ample, and is dated January 21, 1630; [but the decifion is not printed in Durie's Collections.]

The regalitie as it hath ane heritable baillie, fo alfo ane heritable dempfter verie long ago. This is Lawrence Wann and his predeceffors, who are obliged, without all intimation, to be prefent at all head courts of the ftewartrie and regalitie, and at others when required; and that by divers charters granted to him by the archbishop, but efpeciallie by one dated May 6, 1565, for which and fome other fervices about the Guard Bridge, he and his predeceffors have fewed and difponed to them four acres of ground, with the houfes at that bridge, the pasture of two horfes and four kye with the tenants of Kincaple their beftiall; which is no new gift, but is conforme to old charters granted to Laurence Wann's predeceffors.

As to the regalitie of Roscobie in Angus, it is not a diftinct, entire, and complete jurifdiction by itfelfe, fo as to be numbered and accompted a fourth regalitie, becaufe it is but a pairt of the regalitie of St Andrews benorth Forth; and the Earle of Craford is heritable baillie thereof, not by a diftinct right by itfelfe, but by virtue of the charter and gift of the heritable offices to his Lordfhip's predeceffors, constituting them heritable baillies in all the lands belonging to the fee benorth Forth, which is always underftood to be but prejudice to the regalitie of Monymusk, and the Marqueis of Huntlie heritable baillie thereof.

SECTION VI.

OF THE ORIGINALL CHARTER OF THE OFFICES HERITABLE.

JOHN HAMILTON Archbishop of St Andrews, by his charter dated April 4, 1562, narrating the advantages of constituting a magistrate for the offices of stewartrie, bailliarie, justice generall of the regalitie of St Andrews, and coroner of the justice courts and eirs, &c. for the good services of Patrick Lermont of Dairfy, Provost of St Andrews, and for great sums of money payed by him, and for his former good administration of these offices, therefore, with consent of the chapter, the said archbishop grants, gives, dispones, and confirms to the said Patrick Lermont and his heirs male whatsumever, the offices of stewartrie, bailliarie, and generall justiciarie of the haill regalitie of St Andrews, and of all lands, lordships, touns, places, cities, villages, and the archbishop's baronies benorth Forth, and the office of coroner of justice courts and eirs to be holden within the said regalitie; and constituts the said Patrick and his heirs male whatsumever, heritable stewarts, baillies, generall justitiars, and coroners of the saids justice eirs to be holden, the saids offices with the pertinents, of the said archbishop and his successors in fee and heritage for ever; with power and licence to him to hold and appoynt all head courts, and other courts whatsumever, of all lands, lordships, baronies, &c. of the archbishoprick and regalitie of St Andrews, and also justice eirs within the said regalitie, as oft as need be is; to call the suits and continue the courts as they shall think fit, and to create and ordaine "clericos, notarios, tabelliones, adjudicadores, ferjandos, " coronatores, deputatos," and other ministers of justice one or mae; to admit them, and require and receive of them "juramentum fidelitatis " (i. e. de fidele administratione) consuetum; absentes, contumaces, et
" rebelles,

“ rebelles, judicatos, arrestatos, fummonitos, attachiatos, delinquentes,
 “ criminosos, et transgressores quoslibet accusandi, et juxta exigentiam
 “ juris et regni consuetudinem, cum gladio, patibulo, seu furca et
 “ fossa (vulgo sword, pitt et gallows) puniendi, corrigendi, castigandi,
 “ et mulctandi;”—and to impose fines and mulcts; to exact and re-
 ceive the issues (exitus), amerciaments, bloodwitts, and seafine oxen to
 their own proper use; to receive, open, proclaime, and cause be served
 breives of inquisition to be raisit furth of the archbishop's chaple; to
 cite, choose, and sweare assizes; and to repledge the vassells, tenants, and
 subtenants within the said bounds, cited to the king's justice and cham-
 berlane courts, shreife or baron courts, and others spirituall and tem-
 porall, for any civill or criminall causes, from the said courts to the said
 regaltie court; and to prefixe a terme of law for doing justice, and to
 find caution for that effect; with power to mett and measure all weights
 and measures within the bounds of the regaltie, and in all touns, vil-
 lages, and cities therein, and to break and destroy all that are unjust
 and false (which is the camerarius or chamberlane his office, albeit it be
 not exprest in the charter); and with all other liberties, profits, and
 commodities, as well not named as named, belonging, or may belong
 to the saids offices, frielie, quietlie, &c. providing it be lawfull to the
 archbishop and his successors to make and constitute their chamber-
 lanes and officers for inbringing their rents, annuall-rents, kaynes, rights
 and dewties dew to them, and to poynd and apprise therefore at their
 pleasure.

The charter obliges the baillie, and his heirs male, by virtue of the
 said investment, to warne and cause all tenants, vassells, annuall-renters,
 and others dwelling within the bounds of the said regaltie, to convene
 with, and adhere to the said archbishop and his successors, or their prin-
 cipall chamberlane, or master, or governor of their familie in all time
 coming,

coming, in all conventions and armies, both in peace and war, in defence of the kingdome and commonwealth, as oft as they shall be required.

There follows in the charter a generall revocation of all commissions of all or any of the saids offices, to any persone before the date of the saids heritable infestment; and especiallie commissions to cognosce in the causes in the baronies and lordships of Roscobie, Fife, and Bishopshyre, any way concerning the regalitie of St Andrews in the offices above named in respect of the said infestment, providing that justice eirs be not affixt nor proclaimed, without the archbishop and his successors their speciall licence and command; and that the profits and escheits of the courts of justice eires to be holden shall pertain to his Lordship and his successors (*salvo jure coronatoris predicto*). Item: the baillie, and his heirs male, are obliged, at their entrie to the saids offices, *praestare juramentum fidelitatis* to the archbishop and his successors. And then follows an assignation to the baillie and his heirs male, baillies in the saids offices, to 46 lb. 13 sh. 4 d. out of the feu fermes at Dairsy, or any other lands belonging to them holden of the see, and that for their service, charges, and expences, to be debursed by them out of their proper goods, to serjants and officers of the regalitie for their service, and in advising processes and rights in the causes deduced before them with lawyers at Edinburgh.

The reddendo for these offices to the archbishop and his successors, from the said Patrick Lermont and his heirs, is ane pennie Scots, in *signum superioritatis praemissorum*, at Whitfunday, in name of blench ferme, if it be asked, *pro omni alio onere, &c.* Then follows a clause of warrandice of all the offices *contra omnes mortales*, and a precept of *seafine*.

The copy bears the archbishop's round seall, and the chapter's seall to be appended, and is dated thus: " *Apud dictam ecclesiam nostram metropolitanam*

“metropolitanam et primitialem Sti Andreae, 4to die mensis Aprilis, An.
 “Dom. 1562; nostrae consecrationis anno 16to, et ad regni primitialem
 “sedem translationis anno 13to,” (it should be). The witnesses insert, but
 not subscribing, are, Mr William Forrest, rector of Logy-Montrose; Mi-
 chael Nasmyth of Posfo; John Hamilton of Blackstoun; Mr William
 Bayne and William Stewart, the archbishop’s servants. Sic subscribr.
 Joannes Sti Andreae Archiepiscopus.

SECTION VII.

OF THE ARCHBISHOP’S RIGHT OF ADMIRALITIE, GIFT OF CUSTUME,
 AND POWER OF COCKET.

ADMIRALLUS is an equivocal word. In some parts of old it was used
 to signify even officers of land armies, and sometimes princes and kings.
 And “apud Monstroletum, occurrit arcubalistarum admiralus, pro ip-
 “forum praefecto.”—Spelman derives the word from the Arabic Amir,
 i. e. princeps; and the Greek *αλυσ*, i. e. marinus, ut sit admiralus, vel
 potius amiralus, princeps, vel praefectus marinus vel maris, idem quod
 Thalassiarcha; an office long in this isle before it gate this name, which
 some think Edward I. King of England brought from the Holy War,
 and that the court of admiralty was first institute by King Edward the
 third. The power and privilege of admiralty belongs also to the see
 of St Andrews; and the Lord Archbishop is absolute Lord Admirall
 within his owne bounds and territories of his regality, and lands holden
 of him, which comprehends all the lands on the coast of Fife that hold
 of the see, viz. Torrie, Methel, Pirnie, Leven, some say Ely also, Pitten-
 weyme, Anstruther Wester, and from Pitmillie-burne mouth to the

mouth of the water of Eden, and at Ferry-port-on-Craig; in all which the Lord Archbishop and his baillies have full right and power of admiraltie, and have also a power of issuing and directing cockets from their own admiraltie office to ships outwith bound from ports within their owne jurisdiction, and that in the Lord Archbishop's owne name: A singular priviledge, and by report and information, peculiar to the see of St Andrews and the venerable prelates thereof; and it is believed that it is not enjoyed so fullie and amplie by any in Europe besides, under the dignitie of a fovereign.

That the see hath this priviledge the act of parliament 1641 fullie proves, which ordaines cockets within the regalitie of St Andrews from that time to be directed in the king's name, and bears thir words expresslie:—"Whereas the samen were before directed in the name of "the Archbishop of St Andrews;"—and albeit these acts be rescinded by law, and that the bishops be restored to all their honours, dignities, and priviledges, yet the custome of directing cockets still, in the king's name onlie, obtaines to this day, to the great detriment of the see: whereof the worthy late Archbishop Dr Sharp came of late to be verie sensible, and to my certaine knowledge, intended to have the wrong redressed, and the see repaired and put again in possession of this honourable and ancient priviledge, if he had lived to see another parliament.

But this great and singular priviledge, peculiar to this see, seems now to be quite cut off by the 16th act, par. 3. Car. II. anno 1681, whereby it is declared, that it is the sole right and priviledge of the High Admirall and his deputes, the judges of the high court of Admiraltie, to grant passes and safe conducts to all ships, discharging all others to grant the same. The act rescinds all laws, acts of parliament, or customes contrarie to, or inconsistent with the act. Notwithstanding whereof, the
archbishop's

archbishop's baillie and his deutes are still in use to grant cockets within their bounds.

Nota, the present cocket seall has on the one side the king's arms with this circumscription: Carolus D. G. Mag. Brit. &c.; and on the other side St Andrew bearing his cross with this circumscription: Sigillum Coquetæ Sti Andreae.

It is true King Robert the first gave such a privilege to the abbacie of Dumferline, that their cocket should be received as his owne cocket, by a writ dated June 10, anno regni 16to; but the writ is directed speciallie thus:—"Scabinis et burgi magistris, et toti communitate de burgis;" with thir words, "quotiescunque mercatores vestri Flandri, feu cujuscunque nationis, ad partes vestras cum mercandis suis accedentes, cocketam abbatis et conventus de Dumferline vobis præsenterint, ipsam acceptare curetis;"—and so their privilege in this was speciall, and, it seems, temporarie.

The archbishops of St Andrews have also the privilege of custume, and a right to exact and uplift the custume of all goods passing from any ports within their jurisdiction and admiraltie in all ships outwith bound; and his Lordship's baillies and their deutes are in continuall use to uplift the same, and that by virtue of a charter granted by King David the second, dated June 5, anno regni 33to, i. e. an. Christi 1362, bearing, that the reverend bishops of St Andrews in former times had the great custume of the goods of the citizens of St Andrews, and have been in possession thereof to that time, and the king not intending to diminish, but to augment their privilege and possession, upon consideration of the many labours and great expences of William de Laundhills, Bishop of St Andrews, for his Majesty and the commonwealth, therefore the king ratifies and approves the said custume [custumam] for all the dayes of his lifetime: and of new gifts and confirmes, in this manner,

ner, viz. " That the citizens of St Andrews shall be free to buy wooll,
 " leather, et pelles lanitas, wherever they please, as well within Cowper
 " of Fife as any pairts of Fife and Fothriff, and elsewhere within the
 " bishop's bounds; and that they be not compelled to pay the great
 " custume thereof to any but the said bishop his servants for the time,
 " notwithstanding of other grants made to other persones or places,
 " which shall not derogate from the liberties and priviledges of the
 " bishop and his citizens in any thing; and that the bishop and his
 " succeffors shall have, and possess, the great custume of all goods liable
 " in custume coming to the burgh of St Andrews and port thereof, to
 " their port at Eden, aut ibidem, carrucatis, * una cum escheta lanae,
 " coriorum et pellium lanitarum, if any shall be found in the said ports
 " not custumed. Et quod cocketa sua dicti burgi Sti Andreae ubicunque
 " infra regnum nostrum ita libere recipiatur, et allocetur, sicut cocketa
 " nostra propria ubicunque liberius recipiatur et allocetur; and, there-
 " fore, commands the king's ministers, and others having interest, qua-
 " tenus praedicto episcopo, hominibus suis praedictis et ministris in
 " omnibus, confirmationem et concessionem praedictam concernentibus,
 " respondeant, pareant, et intendant. Et prohibemus ne ipsum episco-
 " pum, homines suos et ministros, contra tenorem praesentium gravent
 " aut impedian sub poena omnium quae erga nos amitti poterunt."—
 This gift of the great custume in " lanis, coriis, pellibus, carnibus, et
 " aliis quibuscunque ad magnam custumam pertinentibus," is confirm-
 ed by King Robert the third, " Ecclesiae Sti Andreae et Henrico [Ward-
 " law] episcopo, et suis succefforibus in puram et perpetuam Eleemo-
 " synam, an. 1405, et regni sui 16to."

The

* i. e. Oneratis, ab Italico Carrico, onus: Carrocium idem est quod Carrum, Rheda; et navis ad onera grandiora dicitur Carucha, et Caruca; hence our Highland Carroche, quasi currum marinum. Spelman. Carroghes sunt naviculae coriaceae apud Hibernos. Vide Plin. Nat. Hist. lib. viii. cap. 56.

[The archbishops and bishops of St Andrews have been in use to bestow and confer this office of customer, or of the great custome, and the keeping of the cocket seall, upon some of their considerable vassells; but most frequently upon the Lermonts, while the familie had the lands of Dairsy, and was in good esteeme. For, first, Bishop James Kennedy gave a gift thereof to John Lermont, by his charter May 2, 1461. Also Archbishop Andrew Foreman by his charter, with consent of the chapter, dated 20th Apryle 1517, gave to David Lermont of Clatto (who was grandfather to Sir Patrick), and to James Lermont his apparent air, and Katharine Ramfay his spouse, and to the longest liver of them: "*Officium magnae custumae civitatis Sti Andreae, cum custodia utriusque folii sigilli cocketa ejusdem,*" with a power to substitute others. Reddendo to the archbishop and his successors and their deputs, "*fidele computum et rotocinium semel in anno aut pluries.*"—And the archbishop commands all concerned, to answer and obey them in all things pertaining ad officium custumae of the city of St Andrews, and to the keeping of both leaves of the cocket thereof.]

This office of great customer of the city of St Andrews, and pairs of the haill regalitie thereof, with the keeping of both leaves of the cocket, with all proffits, dewties, salaries, and pertinents, were first heritable disposed by John Hamilton Archbishop of St Andrews, to Patrick Lermont of Dairsy, and his heirs male whatsumever, with power to substitute fit persons ane or mae in his place, for whom he should be answerable; and that by a charter granted thereupon, and dated 16 Decemb. 1556, to be holden of the archbishop and his successors in fee and heritage for ever, with fees, dewties, liberties, consuetudes, and pertinents whatsumever, for payment of L. 20 Scots yearlie to the archbishop and his factors, with the duplicando at the heir's entrie. The charter contains the ordinarie clause irritant, and the obligation on the receiver's

heirs in their first entrie to the office ; “ facere et impendere homagium,
 “ feu juramentum fidelitatis.” The warrandice is “ contra omnes morta-
 “ les, with this subjoined, quare universis nostris subditis praecipimus,
 “ quatenus dicto Patricio Lermonth et suis haeredibus et deputatis in
 “ omnibus ad dictum officium pertinentibus, viz. in omnibus feodis et
 “ salariis prout ex antiquo solitis juxta consuetudinem dictae civitatis
 “ et aliorum burgorum, respondeant, pareant, et efficaciter intendant,
 “ sub omni poena quae inde de jure sequi poterit ;” and then follows a
 precept of feafine (authoritate nostra) for infeoftment in the foresaid
 office of great custumer, or great custume of the citie and ports of the
 regaltie of St Andrews, with the keeping of both leaves of the cocket
 feall, and haill fees, rights, salaries, and dewties, and pertinents thereof,
 by tradition or assignation of both leaves of the cocket feall, and the
 weights of the place, at the mercate croce of St Andrews.

[Nota, that by this charter the office is disposed heritable ; whereas
 the two former charters, the one by Bishop James Kennedy to John
 Lermonth, and the other by Archbishop Foreman to David Lermonth,
 were not granted to airs, but to the receivers, for their lifetime only.

This charter, granted by John Hamilton Archbishop of St Andrews
 to Patrick Lermonth and his airs, is confirmed by a charter under the
 Great Seall of Scotland, dated 26 Apryle 1583.

Sir Patrick Lermonth of Dairfy having gotten this office to himsele
 and his heirs from Archbishop Hamilton, he, by his charter dated 20
 Apryle 1578, fells and dispones to Allan Watfone, citizen of St Andrews,
 and to his airs male, “ Officium magni customarii feu customae civita-
 “ tis Sti Andreae, ac portus totius regalitatis ejusdem, cum custodia
 “ utriusque folii figilli cocketi ejusdem civitatis, cum omnibus et singu-
 “ lis proficuis, divoriis, salariis, et pertinentibus quibuscunque, cum po-
 “ testate substituendi unum virum aut plures, pro quibus respondebunt,
 “ tenendum

“ tenendum dictum officium magni custumarii seu custumae civitatis
 “ Sti Andreae, ac portus totius regalitatis ejusdem, cum custodiis utri-
 “ usque folii sigilli coquetae, praefato Allano Watfone ejusque praedictis,
 “ de praefato Domino Patricio Lermonth ejusque haeredibus masculis
 “ in feodo, et haereditate in perpetuum, adeo libere, sicut ipse dictum
 “ officium de reverendissimo archiepiscopo tenet, secundum cartam ipsi
 “ per archiepiscopum concessam, dedata 16 Decem. 1556. Reddendo,
 “ Domino Patricio unum denarium nomine albae firmæ, et reddendo
 “ archiepiscopo Sti Andreae, ejusque successoribus, summam viginti li-
 “ brarum ad duos anni terminos, &c. Et duplicando eandem summam
 “ primo anno introitus haeredis ad dictum officium.” The warrandice
 is “ secundum consuetudinem dictae civitatis et aliorum burgorum.”]

The Earle of Craford [whose predecessors appryzed the right of de-
 put-admirall and other offices from the Lermonths in their decay and
 distrefs,] is now constitute heritable admirall-deput to the Lord Arch-
 bishop, and William Earle of Craford is actuallie entered thereto and
 infeoft therein by the Lord Archbishop Dr Sharp his charter, August
 17, 1668, whereby is disponed to his Lordship, and his heirs male and
 assignees, “ Officium magni custumarii seu custumae civitatis Sti An-
 “ dreae et portis (lege ut vulgo) dictae regalitatis cum sola custodia utri-
 “ usque folii sigilli cocketae (lie cocket) una cum omnibus feodis, profi-
 “ cuis, divoriis, annexis, connexis, dependentibus et pertinentibus; et
 “ officium investigandi, percontandi, inquirendi, et inspiciendi (vulgo
 “ lie searcherie) singula bona quarumcunque navium, tam magnarum
 “ quam minorum, applicantium se ad quoscunque portus marinos re-
 “ galitatis Sti Andreae; ac officium admiralitatis regalitatis Sti Andreae,
 “ infra omnes bondas ex boreali parte aquae de Forth, omnium et sin-
 “ gulorum dominiorum, baroniarum, burgorum, civitatum, oppidorum,
 “ villarum, portuum (lie havens), et aliorum quorumcunque tam de
 “ archiepiscopis

“ archiepiscopis Sti Andreae tentorum ab antiquo, quam de praeposito
 “ de Kirkheugh, nunc ad archiepiscopatum praedictum unitorum,” with
 “ with all the fees, proffets, and pertinents thereof. The charter provides the offices to be holden feu of the archbishops of St Andrews and their fucceffors, for payment of L. 20 Scots yearlie in name of feu ferme, and the airs duplicando, at their entrie.

This charter, ut supra, confirms to the Earle of Craford also the office of searcherie ; which office was first granted by Patrick (Adamson) Archbishop of St Andrews to Patrick Lermonth of Dairfy, by a charter in March 1577, and he was infeft thereupon ; which charter and infeftment are confirmed [by James the sixth] under the Great Seal, April 13, 1593.

Nota, the citie of St Andrews have yet to this day in their keeping one copperplate of a double seall (which being lost I recovered in anno 1673), having the toun's coat of arms engraven thereon, with this circumscription : “ Sigillum cocketi civitatis Sti Andreae.” The plate is about the breadth of half a crown. But quorsum the toun had it, or what use was ever made of it, I could never learne.

SECTION VIII.

OF THE ARCHBISHOP'S RIGHT TO ESCHEITS.

IN chap. vi. sect. 2. it is alledged that the Lord Archbishop of St Andrews, as Lord of the regalitie, and by vertue of his jurisdiction over the inhabitants within the same, and vassells thereof, hath right to the escheits of all persones convict for any crimes except treason ; yea, and to other escheits falling by horning and civill rebellion. For proove of
 this

this many documents might be adduced; but I shall content myfelfe at present with this notable one.—Archbifhop John Hamilton, in the year 1565, intented a procefs declaratorie of his right in this point before the Lords of Councill and Seffion, againft Mr Robert Richardfone, thefaurer to the then king and queen (King Hary and Queen Mary), and againft Mr John Spence and Robert Crichton, their Majefties advocates, mentioning, “ that the archbifhop purfewer, and his predeceffors, by vertue of their infeftments had been in continuall poffeffion and “ ufe of uplifting and difponing the efcheit goods of all perfones having “ lands holden of the fee within the fame, after they were lawfullie denuncit rebells, and put to the horne; and that her Majefty’s thefaurer, and her predeceffors, nor nane others pretended right thereto, nor “ in tymes bygane made any impediment to the archbifhops of this fee, “ nor their donators therein at any time before; and that then Andrew “ Earle of Rothes, George Lermont of Balcolmie, Mr James Halyburton provoft of Dundie, and David Monnypennie fiar of Pitmillie, being “ denuncit rebells, and holding lands of the fee of St Andrews within the “ regalitie thereof, their goods being thereupon fhould pertain to his “ Lordfhip the perfeware as efcheit, and ought and fhould be difponed “ upon by the archbifhop, according to his right. Neverthelefs, the faid “ Mr Robert Richardfone, thefaurer, had obtained letters direct to the “ king’s officers, who, by vertue thereof, had arrested, and intended to “ intromitt with the faids rebells their goods, upon their lands within the “ faid regalitie, and holden of the faid Archbifhop, notwithstanding of “ his Lordfhip’s right thereto, exclufive of our foveraine Lord’s right, “ and whereof our present foveranes, nor their predeceffors heretofore, “ were never in poffeffion.”

This caufe being called before the Lords, and the thefaurer and the king and queen’s advocate compearing, the faids Lords, by their decreet,

Z

“ decerned

“ decerned the faids rebells their goods, geir, rowmes and steedings,
 “ within the archbishop’s regaltie, to pertain to the archbishop by rea-
 “ son of the escheit, by vertue of his Lordship’s and his predecessors
 “ rights and infestments; and that therefore it was lawfull to the arch-
 “ bishop and his factors to intromitt with, and dispone upon the faids
 “ rebells their goods, geir, rowmes and steedings, within his regaltie,
 “ at his pleasure.”—In the decret the thesaurer and the queen’s advo-
 cates are compeiring for their interest; and the decret bears, to be passed
 upon probation led and deducit in behalfe of the archbishop pursewer.
 It is dated 15 December 1565. The copy that I have closes thus: “ Ex-
 “ tractum de libris actorum per Magistrum Jacobum Macgill de Ran-
 “ keillor Nether, clericum rotulorum registri et concilii S. D. N. regis,
 “ et reginae, sub ejus signo et subscriptione manualibus.”

It is a strong presumption of the pregnancie of the archbishop’s rights to escheits, that being under a cloud at the time of this process, having been imprisoned in Edinburgh some two years before for hearing and saying of mass, deprived of his rights and jurisdictions, whereto he was not restored and reponed till the year after this decret, viz. 1566, and that a forfaulture had been led against him in parliament before; also compeirance being made for the thesaurer and the advocates, that yet the decret passed in his favours.

And to prove that this priviledge is not gone into defuetude, the late Archbishop of St Andrews, Dr Sharp, in anno 1665, gifted the escheit of John Scot, younger, tenant in Balrymonth, fallen into his Lordship’s hands by reason of Scot’s adulterie; and, in anno 167-, his Lordship gifted the escheit of Alexander Hamilton of Kinkell; first to the Laird of Kinnaldy, and after gave a second gift thereof to Mr Robert Cleland, upon Kinkell his being denounced and put to the horne for civill causes (i. e. for debt); upon which followed declarators before the Lords.

CHAPTER

RELQUIAE DIVI ANDREAE,
OR THE
STATE OF THE VENERABLE AND PRIMITIAL SEE OF
ST ANDREWS.

CHAPTER VII.

OF THE ARCHBISHOP'S JURISDICTION AND SUPERIORITIE.

SECTION I.

OF THE JURISDICTION.

CONCERNING the ample priviledges and jurisdiction conferred on this see, and the prelates thereof, I find in ane old register of the citie of St Andrews, which by act of parliament 1612 is ordained to be authentick, what follows. “ In registro monasterii St Andrews, in principio libri, folio quinto ejusdem, continentur subscriptae clausulae, veraciter extractae per Joannem Motto notarium publicum [civitatis Sti Andreae clericum] de quodam tractatu habito et terminato, super quadam controversia mota et decisa penes jurispossessionem et jurisdictionem.

“ dictionem ac regalitatem episcopatus Sti Andreae. Qui quidem trac-
 “ tatus et decisio extat de data, Anno Domini 1309, sub his verbis, viz.
 “ Et inventum est, et solempniter in communi publicatum, quod in-
 “ fra cursum Apri non sunt nisi tres baroniae, viz. Baronia domini epif-
 “ copi Sti Andreae, Baronia domini prioris Sti Andreae, et Baronia kale-
 “ daiorum, quae quidem baroniae cum inhabitantibus, immediate sub-
 “ jectae sunt Episcopo St Andrews, et ecclesiae suae et nulli alii; unde
 “ ratione dictae subjectionis, praedictae baroniae, tam de jure, quam de
 “ consuetudine approbata, tenentur facere sectam curiae domini epif-
 “ copi, et ibidem tam de vicenetis (i. e. vicinis, seu juxta habitantibus)
 “ dictamentis interesse, quam ad alia judicia de condempnatis facienda.
 “ Item: inventum est, quod si aliquod judicium infra curiam domini
 “ praepositi kaledaiorum, seu alicujus baroniae infra cursum apri, sit
 “ per aliquem falsatum, ad curiam domini episcopi est appellandum, et
 “ ibi dictum judicium est determinandum, et declarandum.
 “ Item: inventum est, quod si aliquis inhabitans per dictas baronias
 “ captus sit extra cursum apri, sive per ballivos domini regis, sive per
 “ alios, liberetur, disraturus * et revocaturus est tantum per justi-
 “ tiarium domini episcopi, vel ministros ejus, ad regalitatem Sti Andreae,
 “ et non per aliquem balivum praedictarum baroniarum.
 “ Praeterea inventum est, ac solempniter dicto die publicatum quod
 “ dominus episcopus, sive ejus justitiarius habere potestatem cognoscen-
 “ di de omnibus querelis ad coronam domini regis pertinentibus, et
 “ membris infra cursum apri; et quod majus est, ex plenitudine regiae
 “ potestatis infra dictum cursum apri post judicium datum, vitam et
 “ membra condempnatis dari potest dominus episcopus Sancti Andreae.
 “ Ita

* Disrationem est contrariam ratiocinando asserere, vel quod assertum est ratiocinando destruere. A [dis]
 quod in compositione contrarium saepe notat, et ratiocinare.

“ Ita est ut supra, veraciter extractum per me Joannem Motto, notarium publicum, manu mea.”

[The foresaid extract is so notable a document of the Archbishop of St Andrews his jurisdiction, so clear and well adminiculate and proven (the register out of which the same is taken being ratified in parliament anno 1612), that I shall not insist any more upon it; only, because it mentions the Curfus Apri, I shall labour to make appear what is meant thereby.]

The Curfus Apri, i. e. the Bear's Race, or the Boar's Chace, is hard to be defined and bounded now; but, considering the lands holden of the archbishop, of the pryor, and of the provost of Kirkheugh, in and about St Andrews, which, no doubt, at this time comprehended the lands and baronie of the Keledai, [or Culdei, whereof there had been a notable colledge at St Andrews, which, about the beginning of the twelfth centurie, changed its name to that of the colledge or convent of Kirkheugh,] it would seeme that the Curfus Apri comprehends all the lands from Pitmillie inclusive, to the new miln of Dairfy; that is, from east to west about 8 miles in length, and in breadth 2, 3, 4, 5 miles at some places, excepting some few lands holden of the king. [So the Curfus Apri contains all the lands within the bounds above designed, excepting two little rowmes that hold of the king, and are not worth above 1000 merks by year, to wit, Cairnes and Cameron; and other two, Stratyrum and Wilkistoun, which hold of the Archdeane of St Andrews, both worth about L. 120 sterline per annum: and all the rest of the lands within that bounds, besides these, do not hold of the Archbishop of St Andrews, quatalis, but by virtue of the annexation of the provostrie of Kirkheugh to the archbishoprick in anno 1606, and of the mortification of the priorie thereto in anno 1635 (for all these lands lie in the regaltie of St Andrews, and in the parioches of St Andrews, St Leonard's, Dairfy, Kem-

back, Ceres, Cameron, Dinnino, and a pairt thereof in the parioch of Craill, before the erection of the parioch of Kingsbarnes), and the valuation of all these lands will considerable exceed 40,000 pounds per annum.

It is true that albeit all these lands aforefaid hold of the archbishop, yet the tythes of the parioches of Dinnino and Kemback belong to St Salvator's colledge in St Andrews, and other tythes of some other of the lands belong to the New Colledge, by a gift of Queen Mary, before the annexation of the provostrie of Kirkheugh to the archbishoprick; and some lands and tythes belong also to St Leonard's colledge, as Kenlowie, Fawside, Rhadhelpie, &c. This was the ancient *Curfus Apri*, albeit of late the denomination be much restricted, and appropriate by the common people only to the aikers about the town of St Andrews, called the pryor aikers, in number 480, the rent whereof yearlie will be about 100 chalders of bear, all lying upon the west and south of St Andrews, and was of old compted the pryor and chanons their glebe, and thought to have been laboured by themselves from the barnes and garners built by them within the monasterie.]

This tract of ground was given to the see of St Andrews by King Alexander the first, about the year 1124, says Spotswood, p. 34, that was near the time of the erection of the priorie; and H. Boeth, fol. 272, confirms it in these words: "*Auxit (Alexander) quoque facultates sacrae aedis D. Andreae, cum aliis quibusdam praediis, tum eo agro cui nomen est Apri Curfus, ab apro immensi magnitudinis, qui, edita hominum et pecorum ingenti strage, saepe nequicquam a venatoribus, magno ipsorum periculo, petitus; tandem ab armata multitudine invasus, per hunc agrum profugiens, confossus est.*" He farther adds, "*extant immanis hujus bellua indicia, dentes, quos maxillis exertos habent, admirandae magnitudinis, longitudinis enim sunt 16 digitorum, et latitudinis 4, relegati catenulis ad cellas Divi Andreae.*"

And

And for a farther notable prooffe of the archbifhop his great and fingular power, I have a letter of remiffion, granted by one of the archbifhops to John Martine, [which is as follows : “ We Patrick, by the mercie of God, “ Archbifhop of St Andrews, Lord of the regalitie thereof, for diverfe “ and fundrie reasonable caufes and confiderations moving us thereto, “ have remitted, difcharged, and frielie forgiven our lovett John Martine, “ citiner of our city of St Andrews, and by the tenor hereof, remits, “ difcharges, and friely forgives him in our fovereign Lord’s name and “ authoritie, and ours, for the tranfporting and carrying away by him- “ felfe, or others in his name, furth of this realme, at fundrie times, “ tallow, molten taucht, or other forbidden goods, geir, or merchandize, “ conterar to the tenor of the acts of parliament, laws and conftitu- “ tions of this realme ; and alfo for all others crimes or faults done, “ committed, affiftet to, or fortifeit by him in any time bygane, albeit “ the fame were greater nor the faid fpeciall crime and fault above ex- “ preffed, anent the quhilk we difpenfe with him, and grants him full, “ free, and plein remiffion for the fame ; and that he fhall never be “ atteicht, called, adjournet, fummond, nor accufit therefore, nor yet “ troublit nor molefted for the fame in his perfone, goods nor “ geir, any manner of way, but to be as frie thereof as if the fame “ had never been committed by him ; and thir letters of remitt to be “ extended in maift ample forme fo oft as need be is.”—It is fubfcribed by the archbifhop, and has a pairt of his feall yet to be feen upon it.]

SECTION

SECTION II.

OF THE CHARTER CALLED THE GOLDEN CHARTER OF THE SEE OF
ST ANDREWS.

THAT we may at one view see many of the considerable honours, privileges, and superiorities of the Archbishop of St Andrews, and the bountie and munificence of our kings to this see, [I shall here insert a document which I have seen, bearing this note following.—“ Upon the
 “ fourth of October 1479, the king and estates of parliament confirmed,
 “ ed, ratified, and approved all gifts, donations, grants, privileges and
 “ freedoms, granted and given, of all lands, kirks, privileges and freedoms,
 “ before by the king (James the third) his predecessors, or
 “ any of them, at any time bygone to the see of St Andrews, to William
 “ (Shevez) Archbishop of St Andrews, and ratified, approved, and
 “ confirmed all unions and annexations made of any benefice by the
 “ Pope to the said see, in favours of the said see; and ordaines letters
 “ under the Great Seall to be given thereupon, to the said William and
 “ his successors, in due form of chancellerie.”—The act bears, that incontinent thereafter, Archdeane Walter Davidson prior of Pittenweyme protested, that the said gift and union should not prejudice him, or any other beneficed persone, to the quhilk the said William Archbishop of St Andrews agreed.]

I shall give an accompt of a charter granted thereto, commonly called the Golden Charter of the see of St Andrews; and, because it contains ample privileges, with some expressions that are easilie mistaken, and not well understood by a short narrative thereof, I shall therefore insert it verbatim, except the lands which it contains, also to be inserted afterwards. It is a famous evident.

“ Jacobus

“ (1) Jacobus, Dei gratia, Rex Scotorum, omnibus probis hominibus suis totius terrae suae clericis et laicis salutem: Sciatis nos quandam cartam quondam progenitoris nostri, cujus animae propitietur Deus, sub suo magno sigillo, ecclesiae Sti Andreae et prelatis ejusdem, ex avifamento, consensu, et deliberatione trium statuum regni nostri, tempore quondam (2) avunculi nostri reverendi patris Jacobi Kennedy, Episcopi Sti Andreae, factam super confirmatione omnium terrarum et donationum prius concessarum per nostros predecessores ecclesiae et episcopis Sti Andreae, et specialiter de terris, redditibus, possessionibus, libertatibus et privilegiis infra scriptis, de mandato nostro visam, lectam, inspectam, et delegenter examinatam, sanam, integram, non rasam, non cancellatam, nec in aliqua sui parte suspectam, ad plenam intellexisse sub hac forma: (3) Jacobus, Dei gratia, Rex Scotorum, omnibus probis hominibus totius terrae suae clericis et laicis salutem: Sciatis nos, in Dei laudem, et gloriam beatissimae genetricis ejus, honoremque omnium sanctorum et precipui Beati Andreae, (4) Apostolorum principis germani, regni nostri patroni, exaltationem, et solatium ecclesiae Sti Andreae, et prelatorum ejus, episcoporum solamen et subsidium singulare, ac divini cultus augmentum, ob prosperam, et divina favente clementia, felicem jucundamque nobis et utriusque regni nostri sexus incolis, (5) primogeniti nostri nativitatem infra ejusdem patroni nostri locum et messuagium principale, favente altissimo ad futuram et linealem regiae nostrae magestatis successionem continuandam, proinde contigit et ad gratiosos pervenit progressus in mundum: Et ob gratuita (6) obsequia per reverendum in Christi patrem Jacobum Kennedy Episcopum Sti Andreae consobrinum nostrum charissimum nobis multipliciter impensa, cum avifamento et plena et matura deliberatione trium regni nostri statuum, (7) ratificasse, approbasse, et pro nobis, haeredibus nostris et successoribus, pro perpetuo confirmasse omnes et singulas donationes et concessiones

per nostros predecessores in antea factas ecclesiae Sti Andreae et episcopis ejusdem ecclesiae pro perpetuo, de et super terris infra scriptis, alias per nostros predecessores in meram liberam et specialem ⁽⁸⁾ regalitatem seu regaliā dictis ecclesiae et episcopis datis et concessis, viz. (follows an enumeration of lands, which see, section iv.) Insuper ⁽⁹⁾ concessimus, ac praesentis cartae nostrae tenore, concedimus dicto reverendo in Christi patri et suis successoribus episcopis Sti Andreae, ut ipsi perpetuis futuris temporibus habeant, teneant, et possideant terras suas infra scriptas, in meram et specialem regalitatem seu regaliā, viz. terras vocatas Bishopshyre, Muckhartshyre, Scotsraig, et lie Ferrie, Pitcunthie, Muirfield, ac terras de prioratu de Pittenweyme, viz. Pittenweyme, Little Anstruther, Fawside, Lingow, Peittotir, Grange-briggs, Grangemuir, jacentes infra vicecomitatum de Fife; ac terras de Easter Rynd et Wester Rynd, jacentes infra vicecomitatum de Perth, quas terras praedictas praedictae regalitati Sti Andreae annectimus, incorporamus, et unimus, pro perpetuo, tenore praesentis cartae, tenendas et habendas omnes et singulas terras supradictas, cum pertinentibus dicto reverendo in Christo patri Jacobo, episcopo Sti Andreae, et suis successoribus Sti Andreae episcopis, in unam meram et specialem regalitatem seu regaliā, regalitatem Sti Andreae nuncupandum, cum ⁽¹⁰⁾ quatuor punctis et querelis ad nostram coronam regiam spectantibus, de nobis haeredibus et successoribus nostris in feodo et haereditate in perpetuum per omnes ⁽¹¹⁾ rectas metas suas antiquas et divisas, prout jacent in longitudine et latitudine, in bostis, planis, moris, maresiis, viis, semitis, aquis, stagnis, rivulis, pratis, pascuis et pasturis, molendinis, multuris et eorum sequelis, aucupationibus, venationibus, piscationibus, petariis, turbariis, carbonariis, lapicidiis, lapide et calce fabrilibus, brafinis, brueriis et genistis, columbis, columbariis, cum communi pastura, cum curiis et eorum exitibus, herezeldis, bloodwittis, et mulierum merchetis, cum ⁽¹²⁾ itineribus.

itineribus justiciariae et camerariae, ac elhetis et exitibus, amerciamentis et proficuis earundem; libera ⁽¹³⁾ forresta et ⁽¹⁴⁾ wareнна, cum ⁽¹⁵⁾ parlamento solito et consueto ac ⁽¹⁶⁾ monetae fabrica; ⁽¹⁷⁾ furca et fossa, ⁽¹⁸⁾ fok, ⁽¹⁹⁾ fak, ⁽²⁰⁾ thole, ⁽²¹⁾ theine, ⁽²²⁾ infang theif, outfang theif, ⁽²³⁾ hamefucken, ⁽²⁴⁾ feodis, ⁽²⁵⁾ forisfacturis, ⁽²⁶⁾ wrack et ⁽²⁷⁾ ware, cum tenandiis, tenandriis, et libere tenentium servitiis ac cum ⁽²⁸⁾ omnibus et singulis libertatibus, commoditatibus, asiammentis, et justis pertinentibus suis quibuscunque, tam non nominatis quam nominatis, ad liberam regalitatem seu regaliā de jure seu consuetudine regni nostri spectantibus, seu quovis modo juste spectare valentibus in futurum, et adeo libere, quiete, plenarie, integre, honorifice, bene, et in pace, sicut aliqua regalitas seu regalia infra regnum nostrum, per nos aut quoscunque nostros predecessores quibuscunque retroactis temporibus, liberius, quietius, plenius, integrius, aut honorificentius conceditur aut donatur, aut dari vel concedi poterit in futurum qualitercunque; ⁽²⁹⁾ alias autem regalitates, terras quascunque in antea per predecessores nostros dictae ecclesiae Sti Andreae datas et concessas, ac hujusmodi concessiones et donationes, regalitates, consuetudines, libertates et privilegia, praefatae ecclesiae aut episcopo supradicto, in omnibus et singulis suis modo, forma, punctis et articulis, approbamus, et pro nobis haeredibus et successoribus nostris, pro perpetuo confirmamus, et praedictas donationem, concessionem, approbationem, ratificationem et confirmationem volumus in omnibus et singulis praescriptis inviolabiliter observari, non obstantibus quibuscunque concessionibus aut literis per nos aut praedecessores nostros in contrarium praesentium literarum factis, seu in posterum faciendis. ⁽²⁰⁾ Insuper volumus quod inhabitantes, tenentes, et firmarii terrarum dicti episcopi aut eorum bona infra aquas de Forth et Tay commorantes futuris temporibus non attachientur aut arrestentur, ad quaecunque itinera justiciariae et camerariae, vel ad quascunque curias, pro quacunque transgressionem

transgressionem aut delicto, nisi tantum ad itinera et curias dicti episcopi; et quod tenentes et habitantes supra dicti a nobis et successoribus nostris, nec a quibuscunque aliis nostris officiariis, nullatenus cogantur in futurum ad persolvendas tallias, taxationes, exactiones, vel onera, seu aliquod servitium seculare; sic quod tenentes et inhabitantes dictarum terrarum liberi sint in perpetuum a quibuscunque oneribus, auxiliis, ⁽³¹⁾ prefiis, ⁽³²⁾ tallagiis, taxationibus, et contributionibus per nos haeredes nostros et successores de caetero imponendis. ⁽³³⁾ Et volumus quod praesentes nostrae donationes, concessiones, approbationes, ratificationes et confirmationes per nos haeredes et successores nostros non revocentur, aut aliquo modo in futurum impugnabuntur, sed potius per nos haeredes et successores nostros fortificentur, roborentur, et defendantur, praefato episcopo Sti Andreae, et suis successoribus ⁽³⁴⁾ nihil aliud facientibus pro regalitate praedicta nisi tantum pro nobis nostrisque praedecessoribus et successoribus orationum suffragia devotarum. ⁽³⁵⁾ In cuius rei testimonium, praesenti cartae nostrae magnum sigillum nostrum apponi praecipimus. Testibus reverendis in Christo patribus, Willielmo, Joanne, Roberto, et Georgio, Glasguensis, Moraviensis, Dumblanensis, et Lesinorensis ecclesiarum, episcopis; venerabilibus in Christo patribus, Willielmo priore Sti Andreae, Archibaldo Stae Crucis, Richardo de Dumferling monasteriorum abbatibus; clarissimo consanguineo nostro Georgio Comite Angusiae, Willielmo Domino Creichton, nostro cancellario et consanguineo praedilecto; dilectis consanguinis nostris Joanne Domino de Lorne, Willielmo Domino de Hay, constabulario regni nostri Patricio Domino de Grahame, Duncano Domino de Campbell, Alexandro Domino Montgomery, Willielmo Domino de Sommervail, Georgio Domino Seton, Georgio Domino Leslie, Joanni Domino de Lyndfay de Byres, Andrea Domino de Gray Magistro Hospitii nostri; Magistris Joanne Arons Archidiacono Glasguensi, et Georgio Shorifwood rectore de Culter

ter, clerico nostro. Apud Edinburgum 14 die Mensis Junii, A. D. 1452, et regni nostri 16to. (36) Quam quidem cartam progenitoris nostri, in omnibus suis punctis et articulis, conditionibus et modis, libertatibus et privilegiis, ac circumstantiis suis quibuscunque, forma pariter et effectu in omnibus, et per omnia, ut in eadem continentur, nos ex avifamento et consensu trium regni nostri statuum in nostro parlamento tento apud Edinburgh, et inchoato 4to die mensis Octobris, A. D. 1479, in honorem Dei omnipotentis, ac Apostoli Sti Andreae, patroni regni nostri, et pro singulari devotione quam habemus erga eundem nostrum patronum, nec non pro singulari favore, zelo, et dilectione, quos gerimus erga reverendissimum in Christo patrem, Willielmum (37) Shevez, archiepiscopum sedis metropolitanae Sti Andreae, nostrum conciliarium intime dilectum, propter sua merita servitia gratuita atque fidelia nobis nostra tenera in aetate et longo tempore impensa, ratificavimus, approbavimus, et pro nobis et successoribus nostris in perpetuum confirmavimus, et mortificavimus septimo die dicti mensis Octobris, in sede ejusdem parlamenti, ac per presentes ratificamus, approbamus, confirmamus, et mortificamus dicto reverendissimo in Christo Willielmo Shevez et suis successoribus archiepiscopis ecclesiae metropolitanae Sti Andreae. (38) Ac insuper, ex avifamento et consensu trium statuum regni nostri praedictorum pro causis superius expressis, ratificavimus, approbavimus, mortificavimus, et confirmavimus, tenoreque presentium ratificamus, &c. dicto reverendissimo in Christo patri, Willielmo archiepiscopo, et suis successoribus, et ecclesiae metropolitanae Sti Andreae perpetuo, omnia alia et singula privilegia, et omnes libertates, cartas, donationes, mortificationes, et infeodationes factas et donatas per quoscunque nostros praedecessores, quibuscunque praedecessoribus ejusdem archiepiscopi, omnibus temporibus retroactis. Reservatis nobis et successoribus nostris dicti archiepiscopi sedis et ecclesiae metropolitanae Sti Andreae et successorum suorum orationum

tionum suffragiis devotarum tantum. (39) In cujus rei testimonium presenti cartae nostrae confirmationis et mortificationis magnum sigillum nostrum apponi praecipimus: Et in evidentius testimonium praemissorum, sigilla diversorum reverendorum ac venerabilium in Christo patrum episcoporum, abbatum et priorum, ac consanguineorum nostrorum comitum, baronum, libere tenentium, procerum, et burgorum commissariorum regni nostri in dicto parlamento congregatorum, in signum consensus dictorum trium statuum, sunt appensa, apud Edinburgh, 9no die mensis Julii, An. Dom. 1480, et regni nostri 20mo."

In the reign of Queene Mary there was an extract of thir two charters original and of confirmation in these words: "Maria Dei gratia regina Scotorum, omnibus probis hominibus totius terrae sui, clericis et laicis salutem: Sciatis nos ex deliberatione dominorum concilii, quandam cartam confirmationis factam per quondam nobilissimum progenitorem, Jacobum III. Scotorum regem, ecclesiae Sti Andreae et illius praelatis, super confirmatione omnium terrarum et donationum per nostros praedecessores ecclesiae et episcopis Sti Andreae, prius concessarum, et specialiter terrarum, annuorum reddituum, possessionum, libertatum, et privilegiorum in ipsa carta desuper confecta contentarum, de nostro registro, de mandato dictorum dominorum nostri concilii, extractum, cujus tenor sequitur sub hac forma, Jacobus," &c. And then follows both the original charter and charter of confirmation above insert verbatim; and the extract concludes thus: "In cujus rei testimonium huic presenti cartae nostrae magnum sigillum nostrum apponi fecimus, testibus reverendo in Christo patre, Joanne archiepiscopo Sti Andreae, thesaurario nostro, delectis nostris consanguineis, Georgio Comite de Huntlie et Moraviae; Domino Gordon et Badenach; Cancellario nostro Archibaldo, Comite Argadiae; Domino Campbell et Lorne; ac venerabili in Christo patre, Georgio Commendatore monasterii nostri de Dumferling, nostri

nostri secreti figilli custode; dilectis nostris familiaribus, Magistris Thoma Marjoribanks de Ratho, nostrorum rotulorum registri et concilii clerico; Joanne Ballenden de Auchmuthy nostrae justiciariae clerico; et Alexandro Livingston de Dunipace, nostrae cancellariae directore. Apud Edinburgh 12 Junii 1553, et regni nostri 11."

Which extract, containing both the saids charters, the magistrates of St Andrews (to wit, Patrick Lermouth of Dairfy, proveist, and David Rutherford and David Carstairs, baillies), in a fenced court of the said burgh, holden within the Tolbooth thereof, upon July 21, 1556, ordained to be registrate in these words: "The quhilk day the said proveist and
 " baillies decerned this charter, underwritten, to be registrate in this
 " register book (viz. their great register, called the Black Book of St
 " Andrews), and the same to have faith as the principall, and in all
 " time coming, and thereto interponed their authoritie judiciall."

SECTION III.

SOME NOTES ON THE FORMER CHARTER.

As this charter contains ample priviledges, and some expressions that are not easilie understood, but apt to be mistaken, I shall therefore here offer humbly some annotations on the same, for clearing thereof.

(1) Jacobus,] This is King James the third, who began to reigne anno 1460, and reigned till 1489.

(2) Avunculi nostri Jac. Kennedy,] This Ja. Kennedy is called by all our writers, and Fordun, in Scoti Chron. lib. vi. cap. 48, sister's son to King James the first. His mother was Mary Stewart, Countess of Angus, King Robert the third his daughter. His father was James Kennedy,

neddy, son to Sir Gilbert Kennedy of Dunmure, in Carrick, [predecessors to the Earle of Cassilis.] Buchanan, in the Life of King James the second, calls him “*filius amitae regis* ;” and in the charter granted by the same King James the second, which this charter confirms, he calls him “*confobrinum nostrum*,” our coufine germane ; so that this bishop being sone to King James the third his grand aunt, I understand not this grammaticism, that he calls the bishop his uncle ; and yet four copies of the charter, now by me, agree in this designation, as they do throughout the wholl charter. Hottoman in *commentario verborum juris* makes the word homonymous. Vide et confule.

(3) Jacobus,] This is James the second, who began to reigne 1437, and reigned till 1460.

(4) Beati Andreae apostolorum principis germani,] Subaude fratris (apostolorum principis, i. e. Petri). St Andrew had been first the Pight’s patrone, and, upon their extermination, the Scots assumed him for theirs from the dayes of King Kenneth the second. Vid. sup. chap. iii. sect. 2. [Nota, that germanus signifies a brother in the common use and acceptation of the word.]

(5) Primogeniti nativitatem] Then King James the third was borne in the castle of St Andrews, which of a long time before had been the Bishop of St Andrews his manse, even since the time of Roger, bishop there, who built the same. See chap. xi. sect. 2. The prelates of this see of old had these other houses : at Stow, Linlithgow, Kinghorne, and Monymeall, which frequently in charters are designed *palatia nostra*, [being fair and great edifices for the times ; besides these following (it may be not so considerable as the former), Torrie, Dairfy, Inchmortack, Muckhart, Kettins, Linton, Monymusk, and Stow in Tweddale ; which last eight, and Monymeall, were all built by Bishop William Lamberton, near the beginning of the fourteenth centurie. See chap. xi. sect. 2.]

(6) Ob

(6) *Ob gratuita obsequia,*] What services Bishop Kennedy had done to the crowne and kingdome, at, and before the granting of this charter, vide all our authors, et summatim infra, chap. xi. sect. 2.

(7) *Ratificasse, &c.*] A ratification of all gifts and grants made formerlie to the bishops or see of St Andrews, of all the lands therein expressed.

(8) *Regalitem, &c.*] *Vox regalia hic in singulari est adjectivum substantivatum.* These are here voces synonimae idem significantes; at regalia, adjective et in plurali (sic fere semper), dicuntur omnia jura ad fiscum spectantia; [and yet some make a difference betwixt the words, making regalia to be such priviledges as immediatelie belong to the crowne, and do not originallie belong to, nor can be communicate to any else, as to coine money, open gold and silver mines, &c. But regalities are feus granted by kings to subjects, with as large a jurisdiction as the shreifes in civills, or the justices in criminalls; except, 1^o. In the case of treason, whether it be perduellion or statutorie treason, whereunto the justices are only judges. 2^o. No baillie of regaltie can repledge from justice airs; and yet he may sit with the justices if he hath prevented the justice generall in first citing or apprehending the criminall: but this is understood of laick regalities, who have right of repledging in case of prevention, and not of ecclesiastick regalities, such as this we are now upon is, who, notwithstanding, retain the right to the escheits of the condemned persones. See chap. vi. sect. 2.] As to a regaltie and the Lord thereof, vide chap. vi. sect. 2. This regaltie, and the jurisdiction belonging thereto, was not new granted; for in Bishop Wardlaw's mortification of the Universitie, mention is made of the bishop's regaltie; also the extract furth of the register of the monasterie of St Andrews (narrated chap. vii. sect. 1.), evinces the bishop of this see to have had the priviledge of regaltie ane hundred years before Wardlaw's mortifi-

cation, vide chap. vi. sect. 5. and the regalitie here expressed is only meant of the bishop's regalitie benorth Forth, as I conjecture.

(9) *Concessimus,*] The power of regalitie is here extended to some other lands, as Bishopshyre, Scotscraig, and the priorie of Pittenweyme, which, as it would appear, it did not before.

(10) *Cum quatuor punctis, &c.*] This is a very hard clause, and ill to be understood. Some think, that hereby power and facultie is given to the bishops of St Andrews and their deputies, to judge of the four pleas of the crown, viz. murder, rape, robberie, and wilfull fire, the punishment whereof only belongs to the king and to his justice court, and to no other subject, spirituall or temporall, except the same be speciallie granted to them by the king; and so that by this phrase the archbishop and his baillies can also judge therein. Others conjecture, that by the four *puncta et querelae ad coronam spectantes*, are these four all mentioned at length, and added exegeticallie to the phrase. 10. *Itinera justiciariae et camerariae*, justice and chamberlaine airs or eirs. 20. *Libera forresta et warrenna*. 30. *Parliamentum*. 40. *Monetae fabrica*; all which belong to the crowne, and to no subject, but by speciall favour and commission, as here: and we know of none others in the kingdome who are endowed with these priviledges, except where ecclesiasticall regalities have been granted; yet by a charter granted by King Robert the first to Tho. Randolph Earle of Murray his nephew, the earldome of Murray is disponed in free regalitie, *cum quatuor querelis ad coronam spectantibus*, being fallen in the hands of King Alexander the third. I incline to this conjecture. 10. Because they are all here named and immediatelie subjoined. 20. Most of the other priviledges in the charter are commonlie granted to others, the king's barons; but these four are held by all the inter regalia.

(11) *Per omnes rectas metas, &c.*] For a particular explication of these terms, commonlie used in charters, vide Sken and Craig, &c.

(12) *Itineribus*

(12) *Itineribus justiciariae et camerariae, &c.*] With justice and chamberlane airs courts and circuits. *Iter ab itinerando*. The exitus of them are the profits, fines, mulcts, amerciaments, and escheits redounding thereby. That the see hath been in possession of this their right to hold justice airs, is clear from Bishop Hamilton's charter of the offices heritable to Patrick Lermouth, which expressly cautions against the proclaiming of justice airs and courts without the consent of the archbishop and his successors. See chap. vi. sect. 6.

(13) *Libera forresta,*] *Foresta* is a large wood, without a dyke or enclosure, having no water, including wild beasts. One infeft in free forest has power to hunt, haulk, and cut trees, which none can use without licence and gift from the king.

(14) *Warennam,*] *Est privilegium ex concessione regis, vel prescriptione, praedandi et venandi feras et volucres ad warennam pertinentes, in suis terris cum interdictione aliorum.*—Warennam is a place dyked or enclosed for beasts; and the infeodare in liberam warennam is like infeodare in libera forresta.

(15) *Cum Parlamento, &c.*] *Parliamentum* a gallico, parler, loqui; et parliamentum proprie est solemne colloquium omnium ordinum regni, auctoritate solius regis, ad consulendum et statuendum de regni negotiis, indictum. But the word hath other significations, and hath been used sometimes to express the consultations of a communitie; so the monks and convent of Croyland in England, in the reigne of King William the second in the time of Ingulphus their abbot, called their consultations anent the affairs of their monasterie, nostrum publicum parliamentum. Spelman.

Were it not for this citation, it would be hard to explain this article of the golden charter; yea, and to accommodate it to the present purpose is abundantlie difficult. I humbly offer this conjecture under correction,

rection, that of old the most reverend prelates of this venerable see have had a priviledge from our kings, to convene in counsell their clergie, or such of them as they should call, beside their chapter, and their vassells also, or such of them as they pleased, severallie or joined together, for consulting upon the affairs of the diocese; and for making acts and orders for conserving the peace among the laicks within the district, whom they may call and summond by their own authoritie to pass upon assizes, make weapon-shawings, &c.—At hic nihil statuo.

(16) *Monetae fabrica,*] A power and priviledge to coin money, indulged to the see, whereby the prelates, by constant tradition, have undoubtedlie been in possession. Vide Ford. Scoti Chron. lib. x. cap. 39. “Eodem anno, 4to Id. Jan. Rex Alexander III. apud St Andream exhibitens, ante magnum altare, coram suis satrapis et magnatibus, dedit et concessit Deo, et beato Andreae percussionem monetae, adeo libere sicut aliquis Episcopus Sti Andreae, tempore patris sui, Alexandri II. vel alicujus predecessorum suorum liberius habere consuevit, salva sibi declaratione inquisitionis ejusdem super infeodatione habenda.” The tradition goes, that they could not coine above a groat peice; but this may be allowed to be a meer conjecture, for the Germane bishops who coine are not so restricted and limited. For prooffe that sometimes this priviledge has been in use, I have seen copper coines bearing the same mond, chapletted about, and adorned with a croce on the top, just in all things like the mond set by Bishop Kennedy in fundrie places of St Salvator’s colledge, both in stone and timber, and the same way adorned; with a common St George’s croce on the reverse. The circumscriptions are not legible. And some think that the magistrates of St Andrews their keeping in their charter-kist some of these pennies, have done it in honour of their over lord, and for an instance and remembrance of this royall priviledge, which no subject in Britanne has beside.

(17) *Furca*

(17) *Furca et fossa,*] i. e. pit and gallows; that is a power, corporallie and capitallie, to punish and execute delinquents and malefactors. *Viros suspendio et faeminas submersione.* Ergo, the archbishop has power of life and death in his baillies; albeit he, being a bishop, cannot sit as a judge upon blood, by the canons, himselfe.

(18) *Sok*] *Est secta de hominibus in curia domini secundum consuetudinem regni.* He that is infest with sock can hold courts within his owne lands and baronie, wherein his vassells should give soyt [suite,] and send fuiters, [sectatores, a sequendo,] for the vassell must follow the court wherein he is obliged to compeare, but that only secundum consuetudinem regni, i. e. statis diebus.

(19) *Sak,*] *Sac est privilegium quod dominus habet infra manerium suum tenendi placita de transgressionibus et controversiis ibidem natis; fines etiam et amerciamenta, ratione istorum, tenentibus suis imponendi, levandi, et colligendi.* Dictum a Saxon *fac*, i. e. causa, lis, certamen. Spelman. And Rastall defines *fac*, placitum et emenda de transgressionibus hominum in curia domini, aliter dicitur pro forfeit or forfault.

(20) *Thole,*] *Thelonium, telonium, custume*, from *τελος*. He who is infest with tole or thole, is custume free; and all who have lands, nomine eleemosynae, are custume free within burgh, buying meall and cloth for their necessarie use.

(21) *Theine,*] *Jus habendi nativos et villanos, eorumque propaginem (quam sequelam vocant) ubicunque inventi fuerint.* It comes from *Than*, i. e. fervus.

(22) *Infang theif, outfang theif,*] *Infang theif est jus cognoscendi latronem captum infra manerium et jurisdictionem alicujus, jus habentis de eodem cognoscendi.* Spelman and Skeen explain *infang theif* to be a power pertaining to him that is infest therein to cognose upon theft committed by his owne men within his owne dominion and lands.

Outfang theif is a foreigne theif coming from the jurisdiction of another, and is apprehended within the jurisdiction of him who is infest in this libertie. Vide plura in Skeen, in voce Infang theif.

(23) Hamefucken,] Dutch ; from ham, a house ; and fucken, to search and enquire ; and signifies domus vel habitaculi privilegium et indemnitas. A man's house is his castle, legum vallata munimine, where the master freele commands, lives securelie, and repells injuries lawfullie : and hamefucken is the violation of thir priviledges, and invading a man in his owne house, the punishment whereof is here given to the bishops of this see ; and it is a singular one ; I never saw it in a charter before.

(24) Feodis,] Feodum est vox homonyma, significans ipsum praedium, jus in praedio, salarium, stipendium. By our law there are feoda militaria, i. e. lands holden ward ; feoda laicalia, lands pertaining to laicks and temporall men ; feoda ecclesiastica, feus of lands pertaining to the kirk and kirk men. What if feoda here signifies fees, rents, salaries, &c.

(25) Forisfacturis,] Forisfactura, crimen, delictum, injuria, capitis mulctatio, et redemptio, mulcta, amerciammentum. A fine, a mulct, an amercement ; sic hic. Et forisfactum plenarium regis may be extended to death as plenaria justitia.

(26) Wrack] Signifies a priviledge competent to him who is infest in wrack, to intromitt with, and uplift ship-broken goods, which is as competent to him who is infest therein as to the king himselfe who gives and grants the same.

(27) Ware,] From the French varech, Lat. alga maris, imports this priviledge, that he who is infest therein may stop others within and without the sea mark to gather and carrie away ware.

(28) Cum omnibus et singulis, &c.] This is exegetick, and ampliative also, of the priviledges of the bishop's regalitie ; i. e. that it be as large-
lie

lie and well endowed as any free regalitie within the kingdome, de jure seu consuetudine, or as is or may be given hereafter to any.

(29) Alias autem regalitates, &c.] Here is a confirmation of other regalities granted to the see of St Andrews, and of the former gifts and grants thereof, in the haill heads of the same, to be inviolablie observed notwithstanding of other grants or letters made, or to be made to the contrare.

(30) Infuper volumus, &c.] Ane exemption of the vassells of this see, and men and tenants of the same, betwixt Forth and Tay, and of their goods, from being attached or arrested to any justice or chamberlane airs, or other courts, for any crime or transgression, but only to his Lordship's eirs and courts; and that they nor their successors be not compelled to pay taxes, taxations, exactions, burdens, or other secular service, but that in all time coming they be free of all burdens, helps, &c.

(31) Prefiis] Lege prisus; captura, captio, direptio, etiam quod capitur vel deripitur; as ane poynd, distress, or moveable goods taken for execution of ane decreet. Apud foraneos, prisae intelliguntur de anonae et rei frumentariae captionibus, et aliis necessariis ad alenda et instruenda praesidia castrorum, et regiam familiam, minore quam justo pretio Agriculis ereptis. Vide Spelman, et Statuta Davidis II. regis Scot. cap. 40, 48, and 52. cum Skenei Annotationibus in ultimum hoc caput, ubi etiam additur, sed apud nos jamdudum esse desierunt, tametsi quaedam reliquiae prisarum, de pretio vini et quarundam aliarum rerum in usum regis emptarum, adhuc remanent. Ita Skeen.

(32) Tallagiis,] Tallagium et talliagium est descriptio eorum, qui ad pendendum tributum censentur. Actus talliandi vel describendi est ipsum tributum, census, taxa.

(33) Et volumus, &c.] A caution against the revocation of the fore-saids gifts, grants, and confirmations by his Majesty or his successors in time

time coming, but rather that they be fortified, strengthened, and defended to the Lord Bishop and his successors.

(34) *Nihil aliud facientibus,*] The reddendo of the charter; and that is orationum suffragia, as there explained.

(35) *In cujus rei testimonium,*] The date and witnesses. As to the witnesses note their number, qualitie, and order.

(36) *Quam quidem cartam, &c.*] The confirmation of King James the second his charter, and of the priviledges therein. From the date of the confirmation by King James the third and the parliament, it is observable, that it is either wrong, or else that of old parliaments have been holden in this kingdome, whereof there is no mention in the printed acts, nor in the tables of the unprinted acts. I hold the date just and certaine from many copies: and for parliaments not mentioned by the publick printed acts, considering the old way of holding parliaments in this kingdome, it is not ane absurditie to say, or suspect, that some are omitted; and that some of the printed parliaments err in the date is most certaine.

(37) *Willielmum Shevez, &c.*] Here Shevez is so mentioned and described as none of his predecessors before him. He is not only styled archbishop (and he was the first that the kingdome acknowledged as such, ut supra, chap. v. sect. 1.), but he is also designed conciliarium nostrum intime dilectum, and his services thus expressed: *Propter sua merita, servitia gratuita atque fidelia, nobis in tenera aetate longo tempore impenfa:* So that being in such favour and court, it is not like that he was forced to quite this see, and content himselfe with that of Murray, as some alledge he did; but other reasons prove the conjecture groundless, quae non sunt hujus loci.

(38) *Ac insuper, &c.*] A confirmation to Shevez, archbishop, and the metropolitane church of St Andrews, of all and fundrie other priviledges,

ledges, charters, liberties, gifts, mortifications, &c. made and given by any of the king's predecessors, to any of the said archbishop his predecessors at any time bygone; reserving to the king and his successors, the archbishops and the church of St Andrews and their successors their orationum suffragia devotarum tantum.

(39) In cujus rei testimonium,] Observe the king's care to secure and transmit his confirmation with a rare and singular evidence of testimonie and securitie. [But observe, that none of the copies I have seen of this confirmation by James the third, have witnesses subjoined and insert.]

SECTION IV.

THE LANDS CONTAINED IN THE GOLDEN CHARTER.

St Nicholas *	A		Kinglassie	A
Kinkell	A		Byrehills	A
		F F		Fawfyde

* St Nicholas.] In the enumeration of the lands in the golden charter, not only are expressed many lands holden of the see, but almost all which are holden of the prior and archdeacon of St Andrews, and proveist of Kirkheugh; yea, and some others also, now holden of the king, as Cameron and Cairnes; which last now holds of the Laird of Craighall; and thir same lands of St Nicholas, the first in all the numeration, doe now hold of the town of St Andrews, by Queene Mary's gift, after the abolishing of the fratres praedicatores, the friars of St Andrews. But as to these lands holden of the see, here set down, they are for the most part in Fife, and are not above the half of these holden of the see besouth Forth and benorth Tay.

Fawfyde		Latham	A
Kilmonan	A	Balcormo	A
Kenloquhy, Kenlowie		Baldaftard	
Pulky, Puckie	A	Balmaine	A
Bonyngtoun	A	Scoonie	A
Balcaithlie	A	Balbeth	
Dynnenoch	A	Montflowrie	
Stravuthie	A	Levins-Brig	A
Balalie	A	Methil	A
Pyttarthie	A	Le Haugh	
Kinnaldie Souther	A	Torrie	A
Kinnaldie Norther	A	Crannock	A
Gilmortoun	A	Cavill	A
Balrymont Easter		Bynns	
Langraw		Urwell	A
Carnegowr		Lathoker	A
Lambeis-Letham	A	Muirtoun	
Prior's Letham	A	Lathones	A
New Grange		Raderny	A
Balrymont Wester		Cameron	
Kilrinny	A	Feddinshe	A
Innergellie	A	Cairnes	
Invary, alias St Monance	A	Ballochin, alias Baloun	
Kilconquhare	A	Strakinnes	
Balbuthie	A	Wilkingstoun	
Pitcorthie	A	Greigstoun	
Muircambus	A	Drumcarrach	
Aitherny		Laddaddie	
		Kilminmont	

Kilminmont		Ballas	A
Balduny		Kilmanie	A
Arnydie	A	Friertoun	
Claremonth		Kirkland de Lewchars	
Magask Over		Forgund	
Magask Nether		Prior's Kinmuk	
Clattow	A	Chamer's Kinmuk	
Balgove		Monymeall	
Stratyrum		Latham	
Kincaple	A	Cunzeoquy	A
Newtoun	A	Muiretoun in Lewchars	
Nydie Easter	A	Colluthie	A
Nydie Wester	A	Auchtermoonfie	A
Kinnaird	A	Barclais Cairnie	A
Kemback	A	Auchter-Other Struther	
Blebo	A	Craigrowchill	
Myretoun	A	Tarvett	A
Dairfie	A	Nether Tarvett	A
Craigfudie	A	Glaidnie	
Middlefudie	A	Kirkforthar	A
Westerfudie	A	Balmakyne	
Kingask	A	Balmungie	A
Brughlie	A	Lathrisk	
Newmylne	A		

Then follows in the charter a gift and grant to hold the lands following in a mere free regaltie, viz.

Bishopthyre

Bishophhyre	A	Little Anstruther	A
Muckhartshyre	A	Fawfyde	
Scotsfraige	A	Lingow	
Le Ferrie	A	Pittotir, alias Pittowehir	
Pitconthie	A	Grange-Briggs	
Muirefield	A	Grange-Muire	
Item: the lands of the priorie of		Rind Easter	
Pittenweyme: they are to fay,		Rind Wester	
Pittenweyme	A		

Note 10. That in this roll above written, all the lands marked with the letter A are contained in the present fuite roll of these lands and vassells of the fee, which owe fuite and prefence to the archbishop's three head courts, holden yearlie within the Tolbooth of St Andrews, upon the second Tuesday of Januarie, third of Aprill, and second of October respective, where the principall suitors are called before all the rest, thus:

Lord Cowper and his fuite.

Lord Prior and his fuite.

Lord Mortoun and his fuite.

[But I conceive it difficult, if not impossible, to assign the reason why the other lands contained in the golden charter, not marked with the letter A, are not now in the fuite roll, and are not called at the head courts. But for some clearing of the doubt, let this roll be diligentlie compared with the roll of the lands contained in the charter of mortification of the priorie of St Andrews to the archbishop as infra, chap. x. sect. 3.]

Note 20. The present fuite roll of vassells and lands contains the lands following which are not in the golden charter, viz.

Pittendreich

Pittendreich	Chester
Philpstoun	Ferniebreck
Kirkpotie	Kinaldie Middle
Abdenrie of Kinghorne Easter	Winchester's Pollduff
Abdenrie of Kinghorne Wester	Donaldsone's Polduff
Pirnie	Smythie Green
Coldcoatts	Inch-murdo Park
Kinneswood	Raderny Over
Mortoun	Kirklands of Cowpare
Pittormie	Kirklands of Seres
Blebohall	Newbigging
Boonefeild	Fishing at Edens-mouth
Marshall's Haven-Fishing	Gibbs Land
Craig-water Fishing	The aikers of the Bridge
Myrefyde	The citizens of St Andrews
Snadoun	

It seemes verie difficult to assign a reason why thir lands, last enumerate, are not contained in the golden charter; and it is uncertaine when these first came to belong to the fee, and whether that was before or after the granting of the charter; the names of the mortifiers, and the occasion of the mortifications, being quite lost.

These lands contained in the golden charter, and in the suite roll above mentioned, are mainly and almost only the lands holden of the fee in the shyre of Fife; but there are many others lands which hold of the fee besouth Forth, and also benorth Tay, which are not here set downe: for the archbishop of St Andrews is, or was certainlie the greatest superior the King of Great Britaine hath of a subject. And Sir John Spotswood of Dairie (son to the Most Reverend Archbishop John Spotswood,

wood, who sat here twenty-three years), who knew the state of the fee, so as none better, used to alledge, that the Archbishop of St Andrews could come out of England in a morning, and with easy journeys travell far in Scotland, and yet everie night lodge in his owne lands, i. e. in lands holden of himselfe; so that these lands are not a complete enumeration of all that hold of the fee, nor is the superioritie belonging thereto sufficientlie known. I shall, therefore, here insert all the lands that uses to be taxed, as holden of the fee besouth of Forth and north of Tay, when publick burdens are imposed on the kingdome by way of taxation, and whereof the Lord Archbishop, qua talis, is undoubted superior, and that from the principall taxt roll itselfe, as the same was extended and subscribed anno 1630, whereof the roll of Bajamont was the standart.

Nota. That the taxt roll itselfe bears the vassells names, and many of them are verie honourable; for by this taxt roll, and the taxt roll made in the year 1665, it is found that his Lordship has of vassells holding lands of him, of the nobilitie of this kingdome, one marquis, fifteen earles, three viscounts, and five temporall lords; beside many considerable barons, knights, and other worshipfull persones.

[ROLL OF SCOTS NOBLEMEN WHO ARE VASSELLS TO, AND HOLD LANDS OF THE ARCHBISHOP OF ST ANDREWS, AND FOR WHAT LANDS THEY ARE VASSELLS.

Lord Borthwicke for Waterstoun, &c.

Earle of Roxburgh for Broxmouthe.

Earle of Hadintoun for Tynninghame, Hombie, &c.

Earle

Earle of Wintoun for Kirklistoun.
Earle of Southesk for Colluthie.
Earle of Balcares for Wester Pitcorthie.
Lord Newark for St Monance.
Earle of Crawford for Cairnie, Struthers, &c.
Earle of Kincardine for Carnock and Torrie.
Earle of Melville for Letham.
Earle of Kinnoull for his pairt of Kincaple and Balquhartie.
Earle of Mortoun for Bishopshyre.
Earle of Middletoun for Fettercairne.
Earle of Argyle for Muckhartshyre.
Earle of Weems for Methall, Pirnie.
Viscount of Stormount for Pitlochrie.
Lord Rollo for the Abdenrie of Kettmifs.
Earle of Airlie for Kirkton of Kinnell.
Viscount of Diddop for Strickmartine.
Earle of Middletoun for Logie-Montrose.
Earle of Northesk for
Earle of Marischall for Kirkton of Fetteresso.
Viscount of Arbuthnot for Kirkton Arbuthnot.
Marqueis of Huntlie for Monymusk.
Earle of Monteth for the Teynds of Kilpont.
Lord Cranston for the Half Teynds of Cranston.
Lord Kinnaird for Rossie-Clero.]

SECTION

THE STATE OF THE

SECTION V.

ROLL OF THE LANDS HOLDEN OF THE ARCHBISHOP OF ST ANDREWS
 BESOUTH FORTH, AS TAXT IN ANNO 1630.

Bowland	Craige-end
Crumfyde	Catpaire
Carthabow	Darnick's Lands
Torfons	Muirehous
Creuzien	Corfecruick
Stow-mylne	Pirnie
Torqwhene	Mitchelftoun
Ketleflut	Meikle Catpaire
Langmuire	Waterftoun
Plenpleugh	Pirnetentoun
Burnehous	Birkfneip
Crwidland	Symontoun
Hoppringle	Brokhous
Fernyherft	Sile
Overshiells	Compfluck
Crumlargie	Netherfhiells
Cheislie	Gilmertoun
Owletstoun	Haltrie
Nether Lugate	Pirniecadoes
Cockle Ferrie	Scougall
Crubilaw	Auldhame
Stow-toun	Broxmouthe
Cathaugh	Lefwade
Over Lugate	Whelpfyde
	Rathobyres

Rathobyres
 Tynninghame
 Killeith
 Livielands
 Kirklistoun
 Catlebook
 Hombie
 Little Preston and the mylne

LANDS IN ANGUS AND PERTHSHIRE.

Craigie
 Brodland
 Inchbryock
 Higham
 Cookstoun
 Abdenrie of Kettins
 Chaplehill
 Pitlochrie
 Kirkton of Mailler
 Kilspindie
 Cuthlie
 Crudie
 Idvie, Easter and Wester
 Ansterie and the mylne
 Gask
 Pitfcandle
 Kirkton of Kynneill
 Carsbank

Mylne of Roscobie
 Barneyairds
 Clenqwich
 Rosewallie
 Carfe
 Edzell Wester
 Mergie
 Duraholl
 Stirckmartine
 Channelie
 Kirkton of Forteviot
 Airlie
 Logie-Montrofe
 Balmadies
 Kirkton of Aberlemno
 Kinnetles

LANDS IN MERINS.

Kirkton of Fetteresso
 Clerkinghiells
 Kirkton of Kinneff
 Fettercairne
 Blackokmuire
 Logy-Tary
 Kirkton of Ardbuthnot
 Newdosk
 Banchrie
 Kirkton of Durres

Inverie

Inverie
 Clunie, alias Glaschunie
 Glasshill
 Craigtoun
 Peter-Coulter
 Croft of Banchrie

LANDS IN BUCHAN AND ABERDEEN-
 SHIRE.

Schwilie
 Bellingowin
 Arnagassill
 Pitaquhy
 Pittendreich
 Brume-mylne of Kig
 Toft and brewhouse thereof
 Dilab
 Inzean
 Little Abercaty
 Glentoun
 Cowllie
 Auchterkig
 Todlothie
 Tilliqwhorrie
 Edinhorne
 Tulloshiells Over
 Tulloshiells Nether
 Cauldskeane

Kirkton Hill, alias Nig
 Kirkton of Kinkell
 Kirkton of Dyce
 Pitmuny
 Arnedlie
 Over-mylne of Monymusk
 Croft and brewsteid thereof
 Carnabo
 Furinglafs
 Forsyth's lands
 Rinds and Pets of Monymusk
 Pitfeichies and the mylne
 Bulfoxe Over
 Bulfoxe Nether
 The mylne thereof
 Dorie
 Rorundell
 Ord-mylne
 Ord-wood
 Sandyhillock
 Ord-head
 Ord-haugh
 Pickletillim
 Kermucks
 Tirnishe
 Bonniekeffie
 Caffiegells
 Cockhill
 Pairt of the town of Allane
 Newtoun

Newtoun of Colstoun

Pitlyne

Finzeanchie

Finzeanchie-mylne

Meikle Abercaty

Fawlds of Frewchies

Note. The four last hold of the Marqueis of Huntlie, and his Lordship holds them of the fee. Chap. vi. sect. 3.

For the lands in Fife, see the preceding section.

SECTION VI.

OF THE ARCHBISHOP'S JURISDICTION AND SUPERIORITIE OVER THE
CITIE OF ST ANDREWS, AND THE MUTUAL OBLIGATIONS BETWIXT
THEM.

THE citie of St Andrews is a free burgh royall, endowed with all the ample priviledges belonging to such, in the same manner that others are of the like nature in this kingdome, being erected in or about the year 1140, by the means of Robert, Bishop of St Andrews, who, with the licence and assistance of King David the first, placed Maynard, a Fleming, first proveist thereof; which erection and priviledges are of old ratified and approven by King Malcolme the fourth, and by Roger and David, bishops of St Andrews, and of late by other kings and archbishops, especiallie by Archbishop Gladstones in anno 1614. So that the citie, magistrates, and inhabitants, hold these priviledges of the king in free burgage, by the bountie of their bishops, and for which they pay the service of burgh used and wont, by maintaining a common prisone for the king's prisoners, and make ane aequie yearlie in the Exchequer.

Yet

Yet seeing the citie lyes, and all the inhabitants dwell, within the regalitie of St Andrews, the archbishop is not onlie lawfull over lord to them, but superior to all the lands they have holden in propertie and proper communitie within the regalitie, to all and the same intents and purposes as any other superior over his vassells holding feue of him: for by being Lord of the regalitie, the escheit of the inhabitants as vassells, either convict of crimes, or falling by civill rebellion upon horning, belong to his Lordship.

Also the inhabitants of St Andrews, and others, at their being created burgeses and admitted to the priviledge of the citie, with the alledgiance that they sweare to his Majestie, do also sweare fealtie and lawteth to the archbishop as lord of the regalitie and their over lord, as the old records and registers of the citie do usuallie term their fidelitie.

But for a clear understanding of the obligations betwixt my Lord Archbishop and the citie and inhabitants of St Andrews, with his Lordship's priviledge and jurisdiction over them, it is to be adverted, that by a contract and appointment past betwixt George Lord Archbishop of St Andrews on the one part, and certain commissioners for the citie of St Andrews on the other part, of the date the 7 of December 1611, ratified in parliament 24 October 1612; it is agreed that his Lordship shall grant a confirmation to the proveist, baillies, councill, and communitie of the said citie, of the haill infeftments made by him or his predecessors, bishops or archbishops of St Andrews, to them or their predecessors, of their common lands and communitie; (but prejudice to his Lordship's successors to fet nets in the links for fishing to his Lordship's use); with the priviledge of the shoare, and anchorage thereof, whereof they have been in possession; (reserving to the archbishop and his successors to be first served at the shoare, and the priviledges of his Lordship's customer, admirall and searcher); with their tenements, burrow lands,

lands, &c. Water and wynd mylnes, thirle, multure, and fucken, and of the Black and Grey Friars yairds and lands, &c. with ane de novo damus in ample forme. Item: that the said archbishop for him and his successors, be bound to the proveist, baillies, and counsell, that all the old evidents insert in the black book, granted by the kings of Scotland, or by the bishops of St Andrews to the toun, shall make faith against the archbishop and his successors, as the originalls would doe, some whereof are perished. Item: that his Lordship shall grant a confirmation of the erection of this citie in a free burgh, and be bound to erect the citie de novo, with all the priviledges of a free burgh, and the magistrates to be crowners within themselves (their burrow-roods and possessions) of the inhabitants within the regalitie, with a disposition of the bloodwits, so far as his Lordship may of law, and ane exemption from all service to the steward, passing upon the steward's assises, keeping his wards, furnishing executioners, but in so far as the common law provides, except in the service of ane air to an inhabitant, and except the fact and deed be committed within the citie-burrow roods, liberties, and possessions of the same allendarie: And to obtaine the king's confirmation of the haill infeftments granted by his predecessors in favours of the said citie and inhabitants, with a gift of all priviledges and liberties of a burgh royall within the realme; and to discharge the inhabitants of all actions of purpusion. And since the vicarage of St Andrews is annext to the archbishoprick, the archbishop is bound, upon his and his successors expences, to furnish a reader to the parish kirk, and to pay him ane honest stipend. Item: the archbishop gives to the proveist, baillies, and counsell, the free election of their common clerk, who is to be bound to swear alledgiance to the king and the archbishop, over lord of the citie; with the election of the master of the grammar schoole, now pertaining to the archbishop, in respect of the annexation of the

archdeaconrie of St Andrews to the archbishoprick thereof, his Lordship trying his qualifications. And the archbishop to be solemnly sworne to the proveist, baillies, and counsell, in name of the haill inhabitants of the citie, to mainteine and defend them, the toun, lands, liberties, and estate by law, at court, counsell, session, and justice, in all their honest actions and causes, and in speciall everie particular member their actions being worthy of his Lordship's protection.

For the which causes, the proveist, baillies, counsell, and burgeses to be received thereafter, and freemen, shall be sworne to the archbishop to be true and loyall to his Majesty and his Lordship, their over lord, as becomes vassells to their superiors, conforme to the old oath, which used to run in these words: "I A. B. promitt fealtie and lawtie to our
 " soveraign Lord the King's Grace, my Lord Archbishop of St Andrews,
 " Lord of the regaltie of St Andrews," &c. and are obliged to pay to the archbishop and his successors the yearlie few-duties therein named for the lands therein mentioned, extending yearlie to 50 pounds. And every persone within the city entering air to their predecessors to burrow lands, roods, yairds, &c. within or without the citie, to pay to my Lord Archbishop and his successors, ane pennie sterline nomine homagii; and strangers entering, to pay twa pennies sterline. Nota. The redendo of houses in old charters to the archbishop, was firmam burgalem debitam et consuetam. Item: they are to give libertie to his Lordship to plant conies in the links, as his predecessors had libertie before. Item: they are bound to repaire the calfays of the citie, within five years, under the pain of 100 merks, to be applied to that use. Item: the proveist, baillies, and counsell, shall present yearlie to the archbishop a lite of twa persones with the old proveist; twa persones with the old dean of Gild, who are, or have been counsellours, actuall traders, residents, and who have borne office before; and eight persones with the old baillies,
 actuall

actuell traders, residents present within the citie, who are, or have been counsellours; and twa persones with the old thesaurer of the same qualitie, in lite to the saids haill offices, upon Tuesday forenoone, after Michaelmes yearlie, being the day of their election, that the archbishop may name these magistrates for the following year, upon these conditions, viz. 10. In case the archbishop and his successors be actuell residents and preachers within the citie. 20. In case the archbishoprick be annexed to the crowne, or happen to be erected in a temporalitie, that then the provest, baillies, and council, shall have the free liting and electing of their owne magistrates and thesaurer, as they were in use before, the contract not being derogatorie thereto. Item: the customer of the shoare to be sworn to his Lordship, that to his knowledge no forbidden goods pass furth of the realme; and if he knows thereof, he shall intimate the same to his Lordship.

The act of parliament ratifying these articles and this contract, bears, that the parliament declares and ordaines the foresaid articles, infestments thereupon, act of ratification thereof, no claus therein to be no wayes prejudiciall to the rights and infestments made to the Lord Lindsay his predecessors and authors by the archbishops of St Andrews, or by the king, of whatsumever lands, offices, jurisdictions, liberties, &c. therein contained; which are by the said act ratified and approven in all points, and that as effectuellie as if they were engrossed in the said act; and that by virtue thereof his Lordship and his successors shall possess their lands, offices, &c. notwithstanding of the foresaid contract, infestment thereupon, and ratification above written, which shall no wayes be derogatorie thereto.

The archbishop's jurisdiction over the toun of St Andrews, and the priviledge of regaltie therein, is not of new established by this contract, but it was much older (vide chap. vi. sect. 2. ad finem); for by virtue
of

of their power of chancellerie and free chaple, they directed brieves in their owne names, not only for serving airs, but for kenning to terces division, and lynning of lands and tenements, &c. And I have beside me a brieve, directed to the magistrates of St Andrews, for lynning the tenement of John Martine; the brieve begins thus: *Jacobus, miseratione Divina Sti Andreae archiepiscopus, totius regni Scotiae primas, et apostolicae sedis legatus natus, et Dux Rossiae, &c.* The close of it is also verie observable, it is thus: *Datum sub signeto nostro, apud Stum Andream die 15^o. mensis Octobris, Anno Domini 1500.* The brieve is on paper, and yet has pairt of the archbishop's signet to be seen in red wax on the back artificiallie done.

RELIQUIAE DIVI ANDREAE,

OR THE

STATE OF THE VENERABLE AND PRIMITIAL SEE OF
ST ANDREWS.

CHAPTER VIII.

OF OTHER HONOURS AND DIGNITIES WHEREWITH THE ARCHBISHOP
AND THE SEE IS ENDOWED.

SECTION I.

OF SOME SPECIALL GIFTS, GRANTS, AND RATIFICATIONS TO THE
SEE AND THE ARCHBISHOPS THEREOF.

BY the fourth act of his Majesty King Charles the second, parliament the first, session third, the Archbishop of St Andrews is constitute and appointed constant President of the nationall assemblie of the church of Scotland; and by his Lordship, matters, things, and causes concerning the doctrine, discipline, worship, and government, to be debated, consulted, concluded, and determined upon (to be delivered from the

K K

King

King to his Lordship), are to be offered to the consideration of the assemblie by my Lord Archbishop of St Andrews. Item: it is declared, that no act, canon, or ordinance shall be owned as ane act of the nationall synode of the church of Scotland, so as to be valid in law, or to have any force or effect to be observed and kept by the clergie and others within the realme, but that which shall be considered, consulted, and agreed upon by the President and major pairt of the members. [He can convene a provinciall synod of the bishops and clergie in his owne province; and so may the Archbishop of Glasgou; and other archbishops have the same power also: whereas bishops can only convene a diocesian synod, who have canonical authoritie in their dioces, but the archbishop hath canonical authoritie over all the bishops of his province.]

By act of parliament anno 1606, cap. vi. although all bishops ought to have chapters, yet the act expressely reserves to the Archbishop of St Andrews and his successors their antient priviledge, that the common seall of the chapter, (always in the archbishop or his servants custodie,) shall serve for the chapter's consent without their subscription. Note, that Archbishop Spotswood took not constantlie the benefite of putting this priviledge in execution, but verie often had the chapter subscribing with him in charters and tacks. The reasone is said to be, that Mr William Scot and Mr Alexander Henderson being two of the chapter of St Andrews, he tooke the advantage to get them conforming in tantum.

The Archbishop of St Andrews is Conservator Privilegiorum Ecclesiae Scoticae; and thus Patrick Grahame is designed in a decret pronounced by him, in concilio provinciali, upon some differences betwixt John Lock rector of the Universitie of St Andrews, and [John Athilmare] the proveist and chanons of St Salvator's Colledge for the time; the decret is dated July 17, 1470. I conceive this priviledge of old was not annext to this see, for Thomas Bishop of Aberdeen was conservator

fervator of the church's rights in 1459, and the Abbot of Newbattle in 1541.

The Archbishop of St Andrews, *virtute officii*, is constant Chancellour of the Univerſitie of St Andrews, and, *ad libitum*, names and conſtitutes a vice-chancellour for conferring of degrees, &c. in the univerſitie; Archbishop Gladſtones often diſcharged this dewtie in perſone. [And ſome of them have actualle confirmed the univerſitie's priviledges; as William Shevez, the firſt Archbishop of St Andrews, in his charter of confirmation dated June 2, 1479, whereby he alſo enjoins the ſtrict defences and conſervation of theſe priviledges to certaine churchmen in theſe words: "Vobis, decanis noſtræ Chriſtianitatis et dioceſis de Fife, "Forthryfe, Angus, Gowrie, et Merns, Linlithgow, Hadingtoun, et "Merns, &c. in virtute ſanctæ obedientiæ, ſtrictè præcipiendo."]

And frequentlie for their extraordinarie prudence, integritie, and merit, the archbishops of this ſee have been promoted to the dignitie of High Chancellour of Scotland, as may be ſeen in the Appendix to Spotſwood's Church Hiſtory; but there the author comes ſhort in his compt of the prelates of this ſee, who have been chancellours of the kingdome, for he omits James and Alexander Stewarts.

The archbishops have frequentlie crowned the kings of this realme, eſpecialle after the ceremonie of anointing the kings obtained here. Godricus Biſhop of St Andrews anointed Edgar the ſon of Malcolme the third anno 1098, ſays Spotſwood; but in 1103, ſayes Biſhop Leſlie, after the manner of other Chriſtian princes, which was not formerlie uſed in the coronation of our kings. This priviledge in favours of the Scots kings was procured from Urban the ſecond at the requeſt of Queene Margaret. William Malvoifne, Biſhop of St Andrews, anointed and crowned Alexander the ſecond; and Archbishop Spotſwood crowned King Charles the firſt, in Scotland, anno 1633: Yea, and it generallie obtained that the prelates of this ſee crowned our kings.

By

By a decret arbitrall pronounced by certaine honourable perſones, judges, arbitrators, nominate and choſen by the Archbiſhops of St Andrews and Glaſgow, and the Biſhops of Galloway and Orknay, for themſelves, and taking burden upon them for the remanent biſhops of this kingdome, and the four commiſſars of Edinburgh, in June 1609, the Archbiſhop of St Andrews is ordained to ſubſcribe and deliver new gifts and proviſions to the commiſſariot of Edinburgh, to the then commiſſars, as dioceſan commiſſariot in the haill bounds of the dioceſe of St Andrews beſouth Forth, whereof they were formerlie in poſſeſſion during their lifetime. Item: the Archbiſhops of St Andrews and Glaſgow are decerned to provide, either of them, two of the ſaid commiſſars, with ſufficient gifts for deciding all actions of divorce; of the lawfullneſs and unlawfullneſs of marreage; of baſtardie; of adherences when annext with the queſtion of the unlawfullneſs of marreage or adulterie; and for reducing the dioceſan commiſſars their decreets in prima inſtantia, which are onlie proper to the four commiſſars of Edinburgh. And accordingly thereafter, upon vacancies, the two archbiſhops nominated and preſented the commiſſars of Edinburgh, keeping and obſerving that method. But in anno 167, King Charles the ſecond, by his gift under the Seall, conferred and beſtowed the nomination and preſentation of all the four commiſſars of Edinburgh upon the Archbiſhop of St Andrews, then in office, and his ſucceſſors in all time coming.

The Archbiſhop of St Andrews ſits in parliament as a temporall lord in theſe capacities (for ſo often is his Lordſhip the king's free baron and fewdall in reſpect of the lands and baronies annext to the fee), as Lord Archbiſhop of St Andrews; Primate of the kingdome; firſt of both States, ſpirituell and temporall; as Lord of the Lordſhip and Priorie of St Andrews; Lord Keig and Monimusk; Lord Byrehills and Polduff;
Lord

Lord Kirklistoun; Lord Bishopshyre; Lord Muckhartshire; Lord Scottcraige; Lord Stow; Lord Monymaill; Lord Dairfy; Lord Angus; Lord Tynninghame; Lord Little Preston.

My Lord Archbishop of St Andrews, and all the bishops of Scotland, are barons temporall, lords and peers of the kingdome these wayes. They are fewdall in regard of the lands and baronies annex to their bishopricks, by virtue whereof they are called to, and sit in parliament. Also they are created barons by patent, which always is, or ought to be, exhibited at their consecration. And as all bishops have the precedencie of all noblemen and temporall lords under viscounts, so the Archbishop of St Andrews hath the precedencie of all dukes and marqueisses of the kingdome. And by a letter from the king anno 1626, renewed anno 1664, the Archbishop of St Andrews is to take place of the chancellour and all the subjects of Scotland; but our lawyers think thereby is not meant the king's sones and brothers: Any yet even since the last letter, the Archbishop of St Andrews hath usuallie ceded the precedencie to the chancellour.

And for the archbishop and other bishops of this kingdome being the king's free barons and temporall lords, they were in use to give their oath of fidelitie to the king in these words: "I shall be leill and true to yow my leidge Lord James King of Scots, and shall not heare your skaith nor see it, but I shall lett it at all my power, and warne yow thereof: Your counsell leill that yow shew me I shall conceele: The best counsell that I can to give yow when yow charge me in verbo Dei; and swa help me God and the haillie evangills." [My document bears this inscription "of the oath of forma fidelitatis prelatorum in parlamento 1445, Junii 13." But by the printed acts there was no parliament holden that year.

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It

It appears from the ranking of witnesses in charters of King David the first, Malcolme the fourth, William, David the second, Robert the second, Robert the third, and James the first, that bishops had the place next the king himselfe, and preceded all of the blood royall; yea I find the prince and heir of the crowne is named after the bishops, in a charter by David the first, and in a charter by Robert the second.

In the parliament holden in July 1428, cap. 109, the successors of all prelates in the kingdome, and the heirs of all earles, barons, and freeholders, *tenentur facere confirmile juramentum Dominae nostrae Reginae, nec ullus prelatus, de caetero admittatur ad suum temporalitatem, aut heres cujusve tenentis Domini Regis ad suas tenendrias, nisi prius praestet Reginae illud juramentum.* Also by the 136 act of the parliament holden at Perth 10th January 1434, all the lords of parliament tam ecclesiastici quam seculares promiserunt dare literas suas retinentiae et fidelitatis Dominae Reginae (both the acts are in Latine concluded there). So bishops and prelates are bound to give their oath of alledgeance to the Queen, as they do the King conforme to the modern custome, by these acts and the inveterate custome of this kingdome.]

The Archbishop of St Andrews consecrates, confirms, and translates all bishops dewlie elected, promoted, and translated to any of the bishopricks within his owne province, which are these nine, viz. Edinburgh, Dunkeld, Aberdeene, Murray, Breechin, Dumblane, Ross, Caithnes, and Orkney: Yea, and the Archbishop of St Andrews translates to Glasgow itself.

The menfall and patrimoniall churches belonging to the archbishoprick of St Andrews are these; the Trinitie church of St Andrews; the churches of Monymeall, Kirklistoun, and Stow; and some think Lintlithgow: Some say that the Trinitie church of St Andrews was a Prior church.

Some

Some of the archbishops of St Andrews have had also places and honours conferred upon them by the Pope, as Bishop Walter Traill was made *Papae referendarius*; that is, *idem quod relator*, a *referendo supplicibus responsa*, ideo sic dictus, quod ad eum universae publicae deferentur conscriptiones, quas ipse sigillo sibi commisso muniret. Spelman. In some things the referendarius is like the master of requests, and in others near the office of chancellor. This office was brought in by Justinian, and kept up both by the great church of Constantinople and by the kings of France, who for a long time had no other chancellors: therefore the office hath been nearly the same; and this office was also some time in use in England. Spelman.

Amongst the Border laws, in 1249, this clause is to be found: “Item dicunt, quod omnes homines inter totenagis quae est in Anglia, et Caithnes quae est in Scotia, de jure secundum consuetudines dictorum regnorum, possunt vocari ad marchias, ad bellum faciendum, exceptis personis propriis regum praefatorum regnorum et episcoporum Sti Andreae et Dunkeldensis, ut antea in vulgari est.”

SECTION II.

OF THE ARCHBISHOPS OFFICERS AND SUBSTITUTES IN OFFICES BELONGING TO THEM.

BESIDES the offices of admirall, heritable baillie, customer, searcher, &c. belonging to the archbishops of St Andrews, of which formerlie in chapter vi. they have also divers others, viz. these following.

MARESCALLUS DOMUS, ane office that at first had but small and mean beginnings, in the time of Carolus Calvus, that is in the ninth
centurie,

centurie, being then idem quod stabularius et stallarius. But thereafter the office became exceedingly honourable, and Marefcalli Domuum nuncupati sunt non solum stabuli regii praepositi, sed et regiae domus, regii exercitus, regiarum curiarum administratores, nihil cum equis contrahentes. The Duke of Saxonie being archi-marefcallus, and Count Papeinheim marefcallus of the empire.

The office of marefcall to the Lord Archbishop of St Andrews his house is annexed to the lands of Kembak in Fife, and was first bestowed upon the Schevezes, heritors thereof, by William Schevez, archbishop, who was a brother of the house. Since these lands went from that familie, some ten years agoe, the office is now in the persone of Mr Arthure Mackgill of Kembak, whose infeftment dated September 1677, bears this clause relative to the said office: "Volumus quod dictus
 "Arthurus Mackgill, haeredes sui et assignati, tenebuntur ad exhi-
 "bendum nobis et fuccefforibus nostris in aula nostra, seu alibi, ubi
 "opus fuerit, ad voluntatem nostram seu fuccefforum nostrorum, ob-
 "sequium seu fervitium marefcallatus, pro quo obsequio seu fervitio
 "sic exhibendo, summam 20 libr. pro eorum feodo, annuatim et fin-
 "gulis annis allocabimus, et per nos et fucceffores nostros allocari vo-
 "lumus in summis pecuniariis, pro praefatis terris nobis debitis." And in Archbishop John Hamilton his charter of these lands to John Shevez, dated January 13, 1554, the fee is but five merks, with this clause:
 "Cum ad hoc fervitium marefcallatus ex parte nostra, et fuccefforum
 "nostrorum requisiti fuerint, alioqui post decursum quorumlibet no-
 "vem annorum, continuie feudi firmam duplicare tenebuntur."

CONSTABULARIUS, a Gallico Conestable, Lat. Comes stabuli; olim stabuli imperatorum praefectus, et apud Italos, equitum praefectus. And among the English mention is made of constabularii regni, castri, hun-
 dred,

dredi, et villae; quin etiam constabularii classis regiae, iidem qui Admiralli. Constabularii munus arduum fuit et amplissimum, tam in bello, quam in pace, ad constabularium pertinet cognoscere de bello extra regnum et de rebus ad arma seu bellum attinentibus intra regnum. Constabularius castri est ejusdem praefectus seu oeconomus, omnia curans ad rem militarem vel familiarem pertinentia. As to the archbishop's constable, Bishop William Landells, by his charter dated 18 Junii 1383 (wherein he designs himselfe Willielmus de Landeliis, cathedralis ecclesiae Sti Andreae minister humilis), grants to John Weyms de Kirkaldie, and his heirs male, of the lands of Aithocker, now called Lathocker and Muiretoun, with ane acre beside the meadow of Radernie, called the Constable's Cruik, and the salmon fishing called Yeard-head Fishing of Portincraig, together with the office of constabularie of the castle and citie of St Andrews; with a power to substitute constables, in case of minoritie, with the bishop's consent. The reddendo of the charter is the service of a constable; and for ward, relief and suit of court. Also Bishop Henry Wardlaw, by his charter granted to John Weyms of Kilmany, and Janet Wardlaw his spouse, gives, and dispones to them, the office of constabularie of the castle and citie of St Andrews, with the lands of Lathocker and Muiretoun, with this provision, that if the heir be minor at any time, the bishop and his successors may chuse one of the nearest of kin to officiate till his majoritie. This is confirmed by King James the second, August 1440, anno reg. 4^o. Also James Kennedy, Bishop of St Andrews, upon the 20th of June 1443, by a write under his hand, consents that John Weyms of Lathocker, being to goe about his affairs, substitute James Traill, his brother-in-law, his constable for a year. The same James Kennedy by another write, August 1459, wherein he is designed James, by the mercie of God, Bishop of St Andrews, narrating that Lathocker being to goe abroad, and his appoint-

ing his cousin Alexander Kennedy of Urwell, captain of the castle of St Andrews, shall be no prejudice to Lathocker, who was constable thereof.

The other offices of the archbishop are not hereditarie, but only temporarie and moveable; and they are the following.

CAMERARIUS; est qui receptui praeest, and collects and ingathers the rents and revenues of the see.

OSTIARIUS; *Πυλῳρος*, cui aperiendi et claudendi templa cura mandatur; eosque repellendi et excludendi, quibus sacra communione interdictum est. Duaren. lib. ii. cap. 14.—Ad ostiarium pertinent ecclesiae claves, ut omnia quae sunt intus vel extra custodiant, fideles recipiant, et infideles ingressu arceant. Corvin. Jus Can. p. 38. Yet some think that by the archbishop's ostiarius is meant his master-usher; and others his porter. But charters oft bearing ostiario nostro as a witness, the last can hardlie be admitted, except (against reason) there were a penurie of witnesses about so great a man.

DAPIFER; officialis in aulis principum et privatorum hospitiiis, cujus nomen est muneris interpres, dictus aliquando domesticus, major domus, oeconomus, senescallus, praefectus mensae. And dapifer and major domus have been of the same office, that is rei cibariae et totius rei domesticae praefectus.

CAPELLANUS; capellani primi dicti sunt, qui capellam, i. e. capsam, cistam reliquiarum curabant; deinde qui sacellum ubi eadem sistebatur, et tandem omnes qui a sacris ministrabant, clerici et sacerdotes. Hodie capellanos proprie vocamus qui solum magnatibus sunt a sacris, ut pote privatis eorum capellis adscriptos.

PINCERNA, a butler.

All these officers the archbishops of this see have had; and mention is frequentlie made of them when they were witnesses to their deeds and charters, as in a confirmation granted by Ricardus, episcopus Sti Andree

drae, et ecclesiae Sti Andreae humilis minister, To, &c. The marescallus, camerarius, dapifer, et ostiarius nostri, are witnesses; and in the confirmation of the church of Kinghorne, the archdeacons of St Andrews and Lothian, the bishop's chaplaines, dapifer, camerarius, marescallus, and ostiarius, are insert as witnesses to the deed.

They have also had other officers besides these abovenamed; as their OFFICIALIS, CLERICUS, SECRETARIUS, which are well understood. ADJUDICATOR, lie Dempster, vid. supra, chap. vi. sect. 4. Finallie, the archbishops of this see had a VICARIUS GENERALIS, a priviledge not common to everie see. For by the cannon law, archidiaconus post episcopum est, in omnibus vicarius. Yet this see and the prelates thereof, for their greater dignitie, have had more considerable persones, even other prelates to be their vicars generall, qui non habent jus conferendorum beneficiorum, etiamsi sit vicarius generalis, licet ei possit haec facultas concedi, quo casu beneficia vacantia quibuscunque personis idoneis recte confert, praeterquam ipsi episcopo cujus vice fungitur, quamvis autem beneficia non confert vicarius generalis; confirmare electos, et praesentatos a patronis instituere posse creditur; si non vocat beneficium, facultas conferendi certi beneficii vicario non potest concedi, quia per concilium Lateranense, collatio beneficiorum nondum vacantium, prohibetur, tanquam inducens votum captandae mortis alienae. Duarenus de Sacr. Eccles. Min. lib. iii. cap. 7.

In chap. iv. sect. 1. it is alledged, that now the Bishop of Edinburgh is vicar generall of St Andrews since the erection of that see. But the Bishop of Dunkeld was vicar generall to this see for convening the electors before, and that by act of parliament anno 1617, cap. 3. It is conjectured that then Dunkeld gote that office, and no sooner; for of old it was not so; but it was either fixed in the prior, or arbitrarie. By a charter granted by King James the fifth to the collegiate church of Restalrig,

Restalrig, dated 10 October 1515, among twelve honourable witnesses insert, John [Hepburn] is one, and is thus designed: "Priore Ecclesiae "Metropolitanae Sti Andreae, et ejusdem (fedevacante) Vicario Generali." Whether the see of Dunkeld then vaiked, or if the prior was Dunkeld's substitute, contrare to the canon law, asserting vicarius vicarium substituere nequit, I shall nor I can not, determine. In the parliament July 1546, the vicar generall of St Andrews his commissioner Sir John Castlelaw compeared and produced a commission to repledge Sir John Young, (alledged airt and pairt of the Cardinal's murther,) from sensement and judgement of the parliament, to his judge ordinare, because he was a spirituall man, desiring that he might be repledged to his ordinare, which the parliament granted. Thereafter the said commissioner assign- ed to the Queen's advocate the 13th of August next, to compeare in St Geile's kirk in Edinburgh, before the commissioners to be depute by the vicar generall, in the Consistorie Isle, to see justice done upon the said Sir John Young as effeirs.

The Archbishop of St Andrews has also his chancellour; and the Bishop of Edinburgh serves in that office, virtute officii, since the erection of that see, ut vid. cap. iv. sect. 1. supra. et cap. ix. sect. 3.

SECTION III.

OF THE ARCHBISHOPS THEIR DESIGNATION BEFORE AND SINCE THE REFORMATION.

THE archbishops of this see, and the bishops thereof, who preceded them, the old designation they used was thus ordinarilie, till King James the third his time. "N. Dei et apostolicae sedis gratia, Sti Andreae epif-
" copus,

“pus, humilis Dei minister;” and sometimes “miseratione divina.” But after that William Shevez was made archbishop, the style in charters runs thus: “N. Dei et apostolicae sedis gratia Sti Andreae archiepiscopus, totius regni Scotiae primas et metropolitanus, legatus natus.” The designation of some of the bishops of old, that is one of them called William, and long after, of the cardinals, runs thus: N. miseratione divina archiepiscopus Sti Andreae, totius regni Scotiae primas, legatus natus, ac apostolicae sedis cum potestate et facultate legatus de latere. Obiter nota, that the difference betwixt legatus natus and legatus a latere stands in this chiefly, that legatus natus est ratione ecclesiae, seu beneficii possessi, et potestatem a pontifice habet tanquam ejus legatus; verum legati a (vel de) latere sunt qui ex latere summi pontificis et ejus senatu accipiuntur, et nomine summi pontificis, potestate accepta, in provincias mittuntur.

The Archbishop of St Andrews is at this day, and hath been of a long time, primus par regni, the first peer of the kingdome, the first of the first estate, and is compted next to those of the blood-royall; and in writing and speaking to him is given the title of Grace, and the Most Reverend Father in God. And the magistrates and toun councill of St Andrews, patrons of the chaplanries founded in the parish church there, in their presentations of old in favours of chaplans, addressed the archbishop thus: Reverendissimo in Christo Patri et Domino, N. Dei et apostolicae sedis gratia archiepiscopo ecclesiae metropolitanae Sti Andreae, totius regni Scotiae primati, et legato nato, Domino nostro metuendissimo, praepositus, ballivi, et consules civitatis vestrae Sti Andreae, reverentias omnimodas cum omni mansuetudine debitas.

But now since the reformation and casting off the yoke of Rome, the designation the archbishop uses is only thus: N. miseratione divina (vel providentia) Sti Andreae archiepiscopus, totius regni Scotiae pri-

mas, et metropolitanus, &c. And since the mortification of the priorie to the archbishoprick, the same with this addition: Dominus domini et prioratus Sti Andreae, especiallie in charters of lands holden of the priorie. And the magistrates and councill of St Andrews when they address my Lord Archbishop in write it is thus; after his other titles they add this: Our verie rightful and undoubted Overlord.

I find Archbishop Andrew Foreman once designed thus: Andreas miseratione divina Sti Andreae archiepiscopus, totius regni Scotiae primas, apostolicae sedis legatus natus, ac per universum regnum praedictum ejusdem sedis cum potestate et facultate legati de latere legatus, anno 1518.

The Archbishop of St Andrews gives for his ensigne armoriall, a field azure charged with a St Andrews croce argent for the arms of the see on the dexter impaled with the incumbent his paternall coat, with two crofiers supressed of the field supported by two winged cherubs.

SECTION IV.

OF THE ARCHBISHOPS THEIR CARE TOWARDS THE SEE.

THE venerable prelates of this see have been anxiously carefull to mainteine the rights and dignitie of the church, the see and its incumbents, and also to promote policie in the commonwealth, and the proffite of the heritors their vassells. For many of the vassells of this see (besides the obligations on them to fidelitie to their superior ex jure communi et feudali), are, by their charters received by them from the archbishops, obliged praestare juramentum fidelitatis et manu-tenentiae to the archbishops their superiors, and are expreslie bound to attend and waite upon

upon them and their successors, yea, and their factors and chamberlanes, in all reids and hofts, and to protect and defend them and the dignitie of the metropolitick see against all deadlie, the king's majestie onlie excepted; the words are commonlie these: *Preterea tenebuntur equitare nobiscum, vel cum camerario nostro, &c.* This will the more evidently appeare by considering the following clauses in the reddendos of these considerable vassells their charters. In the charter granted by John [Hamilton] Archbishop of St Andrews, to Archibald Master of Argyle, [i. e. the Earle's eldest son,] Lord Lorn, upon his father's resignation of the lands of Balrudrie, Pitgobey, Blairhill, &c. the reddendo bears this clause: "*Insuper dictus Archibaldus, haeredes sui et assignati, juramentum fidelitatis successive in eorum introitu praestabunt nobis et successoribus nostris Sti Andreae archiepiscopis pro tempore existentibus, ac ad fidele et speciale consilium, [i. e. as some think, the archbishops parliaments,] nobis, et iis, cum ad hoc requisiti fuerint, praebendum; nec non auxilium, assistantiam et manu-tenentiam nostri et eorundem successorum, et ecclesiae nostrae Sti Andreae et libertatis ecclesiasticae tuitionem, protectionem, et omnimodam defensionem, contra quoscunque ejusdem libertatis invasores seu perturbatores, pro tempore medio juramento impendente obligabuntur, et perpetuis futuris temporibus tenebuntur.*" The charter is dated in March 1556, consecrationis concedentis decimo, et ad regni primitialem sedem translationis septimo. And the witnesses therein are, Jacobus commendatarius de St Andrews et Pittenweyme; [the Earle of Murray;] Donaldus Abbas de Cowper; Joannes Ufusufructuarius de Pittenweyme; et Magistro Alexandro Forrest nostro secretario. The narrative of the charter is, pro diversis et magnis auxiliis, conciliis, et benemeritis, per dictum Archibaldum nobis et ecclesiae nostrae, et pro libertatis ecclesiasticae tuitione, manu-tenetione et defensione, hoc tempore periculoso, haeresibus undique pullulantibus,

pullulantibus, et libertatem ecclesiasticam subvertere nitentibus, multipliciter praestitis et compensis, et in futurum per eundem pro hujusmodi ecclesiae nostrae et libertatis ecclesiasticae preservatione ac defensione praestandis et impendendis, &c.

[And in another charter granted by the same archbishop to William Arthure of Cairns, of a tenement and fair house in St Andrews, which formerly belonged to George Winchester of Kinglassie, who was convicted of heresie by the church (that was for having in his custodie, and reading a Bible in English, as his posteritie report, for the process is not found, nor is it mentioned by our historians) and whose lands and goods thereby fell to the crowne; and the Queene having presented the said William Arthure to the heritable tenement of the said house, in a letter of presentation, dated September 14, 1550. The archbishop sayes in the charter, *Nos vero dicti tenementi Dominus superior, S. D. N. reginae desideriiis et requisitionibus, citra tamen praejudicium juris privilegii regalitatis nostrae Sti Andreae nobis, ea in parte, et praemissis competentum, et non alias obtemperare volentes: Qua propter noveritis nos dedisse et concessisse, &c.* The charter is of the same date with the letter of presentation.

In the charter granted by James [Sharp] Archbishop of St Andrews, to Sir William Bruce, Bart. of his lands about Lochlevin, conforme to the charters thereof of old, granted to the Earles of Mortoun upon the deceist William Earle of Mortoun his resignation, in Sir William's authors favours, the reddendo bears expressly, *Insuper dictus Dominus Willielmus Bruce ejusque praedicti juramentum fidelitatis successive in quolibet eorum introitu ad dictas terras praestabunt nobis et successoribus nostris Sti Andreae archiepiscopis existentibus pro tempore, et ad fidele et speciale consilium nobis et iis, cum ad hoc requisiti fuerint, praebendum; nec non auxilium, assistentiam, manu-tenentionem nostri et eorundem*

ac ecclesiae nostrae Sti Andreae et libertatis ecclesiasticae tuitionem, protectionem, et omnimodam defensionem contra quoscunque ejusdem libertatis ecclesiasticae invasores seu perturbatores, pro tempore medio juramento impendente obligantur, et tenebuntur perpetuis futuris temporibus; proviso etiam quod dictus Dominus Willielmus Bruce, ejusque praedicti faciant eorum exactam diligentiam, et omnem eorum operam perpetuis futuris temporibus, impendere defensionem et manutentionem veterum marchiarum et limitum nostrorum omnium et singularum terrarum, piscationum, nemorum, ustrinorum, et molendinorum, prout in antiquis infeofamentis eorundem continetur. The charter is dated April 1677.

And in fundrie charters granted to the vassells, this clause is frequent: "Et praestabunt juramentum fidelitatis et obedientiae nobis et successoribus nostris Sti Andreae archiepiscopis, sedique nostrae metropolitanae et primitiali Sti Andreae, caeteraque omnia alia facientes juxta et secundum formam rentalis nostrae." And in the reddendo of some charters I find this clause: "Salva et reservata nobis et successoribus nostris in dictis terris omnimoda regalitate, jurisdictione, et superioritate ut prius."

In the tack of the teynds of Litle Preston, set by Archbishop Hamilton to John Lord Borthwick, the narrative is, "Considerantes vetera, antiqua, longa, et continuata, diuturna, bona servitia, acta ab aevo longo per quondam praedecessores et progenitores Dominos de Borthwick, usque in nobilem D. Joannem modernum D. de Borthwick, D. archiepiscopis Sti Andreae, et sedi archiepiscopali ejusdem, ratione quorundam specialium contractuum, scripturarum, indenturarum, inter ipsos confectarum et registratarum; et videntes dictum D. de Borthwick esse illius animi et voluntatis continuo inservire et perpetrare similia diuturna servitia, cum ipsum per nos et successores nostros requiri contigerit, &c.

Igitur affedasse, &c. dicto D. Joanni de Borthwick, haeredibus suis masculis et assignatis quibuscunque non majoris autoritatis aut potentiae, quam ipsi principales, decimas garbales villae de Litle Preston, &c. pro 19 annis post lie Lambas 1558. Reddendo 40 shs. &c. Ac inservire tenebuntur nobis per ipsum D. de Borthwick, amicos et consanguineos, servitores, tenentes, et alios quoscunque suae parti faventes, quoties etiam requisiti fuerint ex parte australi de Forth suis propriis sumptibus tantum, et ex Boreali parte nostris sumptibus tantum et non alias. Insuper, ut singulis tenentibus et subditis nostris dominium et baronium de Stow, jacentem infra regalitatem nostram Sti Andreae, ac ejusdem terras inhabitantibus, in suis causis, actionibus, et querelis, justitia equaliter ministretur, facimus, &c. dictum Joannem D. de Borthwick, haeredes suos masculos quoscunque nostrum, et dictae regalitatis Sti Andreae infra dominium et baroniam nostram de Stow, balivum pro spatio 19 annorum. Praeterea ei concedimus, &c. nostram veram, liberam, puram, et expresse potestatem, ac mandatum speciale, pro nobis et nomine nostro, et successorum nostrorum nominibus, omnes curias nostras, et placita capitalia apud dominium et baroniam de Stow tenere, et alias curias quascunque infra dictum dominium et baroniam praedictam quibuscunque locis et diebus tenendi, &c. sectas vocandi, continuandi ut ipsis videbitur: Nostros vassallos, libere tenentes, subditos, et alios quoscunque inhabitantes, ad illas curias vocandi; absentes, delinquentes, et transgressores quoslibet accusandi; eorumque crimina, absentias, et delicta, prout juris fuerit, puniendi, mulctandi, amerciandi, &c. Et omnes et singulos homines dicti nostri domini et baroniae, libere tenentes, vassallos, et alios nostros etiam subditos, infra dictam baroniam et regalitatem inhabitantes, ac familiares et servitores eorum, eorumque res, bona, et catalla ad itinera justiciariae et camerariae S. D. N. reginae, aut aliorum vicecomitum, burgorum, baronum, aut aliorum judicum spiritualium vel secularium

larium quorumcunque curias infra hoc regnum aut aliorum quorumcunque ministros, officarios, pro quibuscunque causis seu actionibus quovis modo judicatos, attachiata et arrestata, ad nos et regalitatis nostrae curias, infra dictum dominium et baroniam, libertates et privilegia, reducendi et replegiandi, commissiones desuper dandi, curias desuper statuendi, cautionem juridicam desuper dandi, ac justitiam acquitantie omnibus subditis nostris querulantibus ministrandi, deputatos in praemissis substituendi, eosque revocandi, durantibus dictis 19 annis; et generaliter omnia et singula faciendi et exequendi, quae in praemissis necessaria fuerint, et quae ad officium ballivatus de jure et regni consuetudine pertinere quovis modo dignoscuntur. Ratum, gratum, et firmum pro nobis et successoribus nostris habentes totum id quod dictus noster ballivus et ejus deputati rite duxerint, et warrantizabimus dictam assedationem contra omnes mortales prout jura volunt defendere. Data 10 Junii 1558. Unus testium, Magister Alexander Forrest, praepositus beatae Mariae de Campis, noster secretarius.

As to the increase of policy and melioration of the lands, many charters of the archbishops vassells, but more frequentlie the vassells charters holden of the priorie, bear expresse this clause in the reddendo as an obligation upon the vassells: "Ac etiam plantando arbores fraxinos et
 " platanos, et alias quascunque arbores in solo praedictarum terrarum
 " de (N.) corresponden. duntaxat ad ipsas terras decorandas, et politiam
 " reipublicae regni Scotiae solo congruentes; ac servando limites earun-
 " dem immanes et illaefas, ab invasione et pressura vicinorum circum-
 " jacentium, aut debite intimando nobis aut successoribus nostris."

CHAPTER

RELIQUIAE DIVI ANDREAE,

OR THE

STATE OF THE VENERABLE AND PRIMITIAL SEE OF ST ANDREWS.

CHAPTER IX.

STATE OF THE ARCHBISHOPRICK OF ST ANDREWS AT THE GENERAL
ASSUMPTION, ANNO 1561.

SECTION I.

OF THE RENTALL OF THE ARCHBISHOPRICK, AND ACT OF PARLIA-
MENT 1606.

IN December 1561, it was ordained by act of councill, that the third of all benefices within the realme should be applied to the minister's maintenance in the first place, and the superplus of these thirds to the maintenance of the king's house; and to this effect all the prelates and beneficed persons were ordained to give up the rentals of their benefices to the collector and clerks, who were then appointed for that effect: And conforme thereto, the prelates and beneficed persones gave up their rentalls, which were registrate in their books. The rental of the archbishoprick of St Andrews, as given up by Archbishop John Hamilton

at

at the generall assumption of the rents of the great church benefices, anno 1561, was as follows.

In money,	L 2904 : 7 : 2.
Wheat,	30 chald. 9 bolls.
Bear,	41 ——— 10 ———
Oats,	67 ——— 0 ———

And then the rent payed to the king out of the superplus of the third of his benefice was 1000 merks. But at the restitution of bishopricks, anno 1606, they were reponed again to their thirds, and redintegrate to their ancient honours, priviledges, lands, kirks, teyndes, rents, twa pairts, thirds, temporalitie and spiritualitie of their bishopricks, notwithstanding of the act of counsell anent thirds, and the act of parliament anent the annexation of benefices to the crowne in July 1587, they entertaining the ministers serving the cure at the kirks of the bishopricks upon the readiest of the thirds, according to ane reasonable assignation, and that by act of parliament 1606, chap. ii.

Item: by the foresaid act the bishops are restored to their ancient dignities, lands, livings, &c. And the act of annexation in anno 1587 is declared rescinded as if it had never been made. Yet the act excepts disposition of patronages pertaining to bishopricks, if ratified in parliament, and no others. 2^o. The act excepts common kirks pertaining of old to bishopricks and their chapter in common, disposed by the king before the act. 3^o. The act excepts from the restitution, the castle of St Andrews and yairds of the same, disposed to George Earle of Dumbar upon the archbishop's resignation, and dissolved by the parliament from the archbishoprick, with the bishop's consent then present; in lieu whereof the king and parliament disposes to the Archbishop of St Andrews and his successors, the proveistrie of Kirkheugh, the vicarage and archdeaconrie of St Andrews to remain with the archbishop

and his fucceffors for ever, with a yearlie penfion of 300 merks to the archbifhop. So the caſtle of St Andrews and the yairds are not comprehended in the act, nor are to be accompted a pairt of the patrimonie of this archbifhoprick thereafter, being thus diffolved therefrom. 4^o. The parliament extends not this act to the rights of Sir Robert Melvill of lands of Monymeall, and the patronage of the kirk thereof, belonging of old to the Archbifhop of St Andrews.

SECTION II.

OF THE LOSSES THE SEE HATH SUSTAINED, AND OF THE DIMINUTIONS OF ITS REVENUE.

WHAT have been the great and ample priviledges wherewith this fee hath been endowed, and how many lands have holden thereof, and how confiderable and vaſt this benefice hath been, is in ſome fort above accompted of; but now we are to confider the ſame as much impaired and abridged in its revenues, eclipsed in its grandeur, and extremelie diminished in its ancient luſtre and ſplendour, which hath come to paſs in manner following, and by theſe deeds.

1^o. By the erection of the priorie of St Andrews, which was done by the biſhops of this fee, furth of the lands, kirks, teynds, and emoluments belonging to the fee; for before the erection of the priorie, all the kirks, teynds, and lands which the prior and chanons gote, at or before their erection, were formerlie of the patrimonie of the fee, particularlie the aikers about St Andrews, called the prior aikers, firſt belonged to the fee, being given thereto by King Alexander the firſt (Spotfwood, p. 34),
and

and were after given and disposed from the see to the prior and channons by Bishop Robert, the undoubted founder of the monasterie. And Bishop Lamberton, at the dedication of the cathedrall, gave to them the kirks of Dairfie and Abercrombie. And Bishop William Frazer having acquired the priorie of Maii (to which Pittenweyme belonged) from the Abbot of Reading in England, disposed the same to the prior and channons of St Andrews. And hence it is that Pittenweyme was a cell of St Andrews.

20. By the erection of the hospitall of Lochlevin, called Scotland Well, by Bishop William Malvoisin, about the year 1230; confirmed by Bishop David Denham, his successor, anno 1250. Vid. infra, chap. xi. sect. 2.

30. By the erection of St Salvator's Colledge by Bishop James Kennedy, who endowed that seminarie competentlie for these times. Buchanan says of him, *Reliquit liberalitatis suae monumentum egregium, scholas publicas ad fanum Andrea, maximis sumptibus aedificatas, et magnis proventibus, ex ecclesiasticis tamen fructibus, locupletatas*; for he disposed and mortified to the colledge the teyndes of the parishes of Qwilts, Kemback, Dunninow, Forteviot, and Kilmany, with some chaplanries, all formerlie belonging to the see.

40. At the contests betwixt the archbishop of this see and Glasgow, near the year 1490, then William Shevez Archbishop of St Andrews (to gaine the Earle of Argyle to side with him against Blackater of Glasgow), disposed and fewed out to him the lordship of Muckhartshyre, ut supra, chap. v. sect. 2., and that for a small feu dewtie of L 101 yearlie: and it is not unlike but Bishopshyre was then also fewed out to the Douglasses of Lochlevin upon the same accompt.

50. Alexander Stewart, sone to King James the fourth, Archbishop of St Andrews, gave to the masters and professors of the Pedagogie (now the New Colledge), the rents of the church of St Michael of
Tarvett,

Tarvett, near Cupar; and therefore his successor, (though not immediate) Archbishop James Beatoun, who first designed the foundation of the New Colledge, upon and off the Pedagogie, gave thereto off the fee the kirks of Tannadyce and Tynninghame; and his nephew and successor David Beatoun, the cardinall, gave to that colledge also the kirk of Inchbryock, all formerlie belonging to the fee, with the teyndes of these churches, both personage and vicarage, though the foundation was not yet perfected.

60. By the act of annexation 1587, this archbishoprick was annexed to the crowne; and then the king sitting in plaine parliament, as the act words it, declared that it should be lawfull to him to use the superioritie and fewferme of Lethame in Fife, a pairt of the patrimonie of the fee, as shall seeme good to his Highness. After which annexation the rents and revenues of this fee were all uplifted by the king's officers, except a pittance thereof allowed to Mr Patrick Adamson then Archbishop, for his subsistence. And Lethame and Monymeall were disposed by the king to Sir Robert Melvill ut supra; and all the other revenues of the fee were disposed by King James the sixth to the Duke of Lennox, who possessed them till Archbishop Gladstones came to the fee, anno 1606; yea and even then when bishops were restored, some things were kept back from this fee, and expreslie excepted furth of the act. Vid. sect. immediate precedentem, a medio ad finem.

70. Archbishop Gladstones wronged the fee and diminished the revenues thereof very considerable. 10. By fewing out to the Viscount of Duplin (or Earle of Kinnoull), thereafter Chancellour of Scotland, twentie chalders of victuall of the fewfermes of Kincaple for a small redendo, which the chancellour thereafter sold to the Lairds of Dairfie. 20. By fewing out to the heritors of Kilrynnie and Innergellie other five chalders of their fewferme victuall, and converted the same to money, at
— the

—— the boll, which with certaine other of his deeds were extremelie prejudiciall to the see, for which he is taxed and censured by his successor Spotswood.

SECTION III.

OF THE ERECTION OF THE BISHOPRICK OF EDINBURGH.

KING Charles the first, of blessed memorie, out of his innate zeall and care for the church, upon a supplication presented to his Majestie by John Archbishop of St Andrews, [Spotswood] narrating that the diocese of St Andrews was so large and ample that he and his successors could not well governe all the churches therein, and the river Forth was interjected, so that the archbishop who had, and was always obliged to have his residence at the metropolitick church of St Andrews, being the cathedrall of the see, could not by reasone of tempests, contrarie winds, &c. at all times have passage to the fynods and other meetings of the church besouth Forth; also considering that the burgh of Edinburgh was the most eminent and head burgh of the kingdome, yet sited within the diocese of St Andrews, &c. therefore his Majestie, for the glory of God, the encrease of divine worship, and the better government of all the churches within the diocese of St Andrews besouth the Forth, especiallie of the churches of the burgh of Edinburgh, by his Majesty's charter of erection and mortification, under the Great Seall, dated 29 September 1633, et regni anno 9^o. with advice and consent of his Majestie's thesaurer's principall and depute, and remanent lords of the secreet councill and exchequer of Scotland, dissolves, separates, and disunites from the archbishoprick of St Andrews, diocese, and jurisdiction thereof, all and fundrie lands, bondas ecclesiasticas, and parishes besouth Forth, which

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formerlie

formerlie belonged to the dioceſe of St Andrews, comprehending all churches and pariſhes within the ſhreifdome of Edinburgh and within the principall conſtabularie of Haddingtoun, the ſhreifdomes of Linlithgow, Stirling, and Berwick, and bailliarie of Lauderdale, which formerlie belonged to the dioceſe of St Andrews, excepting always, and reſerving to the ſaid archbiſhop and his ſucceſſors, all lands, baronies, woods, mylnes, fiſhings, jurisdictions, regalities, churches, teynds, parſonage and vicarage, and rights of patronage thereof within the bounds foreſaid, which perteines or did perteine to the patrimonie of the ſaid archbiſhop, and whereunto the ſaid archbiſhop has right as proper and patrimoniall lands, baronies, churches, and teynds of his archbiſhoprick; and with advice and conſent foreſaid, his Maſtie erects all the ſaid lands, bounds, churches, and pariſhes, formerlie perteining to the dioceſe and jurisdiction of the archbiſhoprick of St Andrews beſouth Forth, and eſpeciallie the ſhreifdome of Edinburgh, principall conſtabularie of Haddingtoun, the ſhreifdomes of Linlithgow, Stirling, and Berwick, and bailliarie of Lauderdale, in ane haill, free, and diſtinct biſhoprick, dioceſe, and eccleſiaſtical jurisdiction, with all liberties, privileges, honours, dignities, immunities, and other benefices, commodities, and emoluments whatſomever, perteining to a free and diſtinct biſhoprick, dioceſe, and eccleſiaſtical jurisdiction, by the lawes and conſuetude of this kingdome, with as full, free, ample, and large power, authoritie, and eccleſiaſtical jurisdiction within the foreſaid bounds, churches, and pariſhes, as are competent to any biſhop within this kingdome; and ſpeciallie (but prejudice of the generalitie foreſaid) with liberty, privilege, and jurisdiction of the commiſſariot within all the ſaid ſhreifdomes, conſtabularie, and bailliarie beſouth Forth; with admiſſion and deprivation of commiſſars and other members of court, and liſting of quots of teſtaments and other caſualties, formerlie belonging to the

the said Archbishop of St Andrews, in the same manner as formerlie belonged to the said archbishop by the lawe of the kingdome; reserving and suspending always the use of the commissariot, jurisdiction thereof, admission and deprivation of commissars, and other members of court, the uplifting of the quots of testaments within the saids bounds, and continuing the same in the persone of the said Archbishop of St Andrews and his successors, untill his Majestie should found to him a rent in lands and teyndes equivalent to the rents and emoluments arising to them by the said commissariot within the bounds besouth Forth; and but prejudice and reserving to the present commissars of Edinburgh their offices and fees for their times, according to the gifts and decreets in their favour, and reserving to the Archbishop of St Andrews and his successors their patrimoniall lands, baronies, churches, teyndes, and others foresaids in manner above written.

There follows in the charter of erection these things. 10. The erection of the burgh of Edinburgh into a citie, and the gift of the priviledges of a citie thereto, ordaining the same to be the principall and capitall citie of the kingdome, and of the said new erected bishoprick, providing the burgh's rights be not augmented nor diminished thereby in any sort, but the same to continue in the same state and condition they were in at the date of the charter; and for that effect the king erects St Geils church into a cathedrall, ordaining the same to be the cathedrall church of the said new erected bishoprick, and gives thereto all liberties, priviledges, and prerogatives incumbent to the cathedrall of the said bishoprick. 20. The king ordaines this bishoprick to be called the bishoprick of Edinburgh, and the diocese to be called the diocese of Edinburgh, comprehending therein all lands, bounds, churches, and parishes above written, which before pertained to the archbishoprick of St Andrews besouth the Forth; and that the person to be promoted to the said bishoprick

bishopricks be called the Bishop of Edinburgh, and to brue and enjoy all honours, dignities, priviledges, authorities, and jurisdictions whatsoever, competent to a diocefan bishop by the laws and consuetude of this realme. Item: that the Bishops of Edinburgh be suffragans to the Archbishop of St Andrews and his successors, and in respect of their many and weighty affairs, that they continuallie assist the Archbishop of St Andrews, *et reipso quasi supplendo locum cancellarii*; and that the bishops of Edinburgh have precedence of order, and give vote in parliament and public conventions immediately after the archbishops of St Andrews and Glasgow, and before the rest of the bishops of this kingdom. 3^o. Ordaines the Bishop of Galloway to be suffragan to the Archbishop of Glasgow, and to be next to Edinburgh, notwithstanding any act or custome to the contrary. 4^o. Follows the constitution of the chapter of Edinburgh, to consist of a deane and twelve prebends, and the deane to be the principall minister of St Geils, and the rest, as is contained in the charter, to be the constant prebendars and chapter of the said bishopricks in all time coming. [They are the principall ministers of the churches of the Grey Friars, of the Colledge Kirk, the principall ministers of the South East parish of Edinburgh, and the ministers of the churches of Halyroodhous, Libbertoun, Tranent, Stirling, Faw Kirk, Linlithgow, Dalkeith, Haddingtoun, and Dumbar, and their successors.] 5^o. The power to the bishop to have a seall for private deeds, and another chapter seall for deeds requiring their consent. 6^o. The gift, grant, and mortification to the Bishop of Edinburgh and his successors (for their rent and patrimonie, and to uphold such ane honourable office and burden), of the houses, precincts, and yairds of Halyroodhous, [with the houses and tenements thereof lying contigue and adjacent,] and formerlie belonging to the Abbay of Halyroodhous, with the right of superioritie, fewfermes, and rents pertaining of old thereto, viz. the baronies

baronies of Dunrode, Oldhame, alias Whitekirk, Fuirde, &c. with the right and privilege of regality within the lands and baronie of Whitekirk, and all other privileges, profits, and immunities belonging thereto. Item: of the parishes there rehearsed, with the manfes, gleibs, church lands, fruits, rents, and dewties pertaining thereto, and haill teyndes, parsonage and vicarage of these churches, and other churches and teyndes belonging to the said abbacie, with all patronages pertaining thereto. Item: of the abbacie of New Abbay, with all lands, baronies, churches, teyndes, patronages, temporalities, and spiritualities thereof, &c. The charter contains an erection of all the foresaid lands, baronies, and others founded and dedicate, and to be founded and dedicate to the temporality of the said bishoprick, in an free baronie, with the liberty and jurisdiction of a free baronie within the haill bounds thereof as any other free baronie within the kingdome; with the gift and privilege of baron courts, and the escheits, amerciements, and other commodities, &c.; and ordaines the bishop and his successors to be immediate superiors to the vassalls of said lands, baronies, and other temporall lands, in place of his Majesty and his successors; and that the bishops shall have the sole and undoubted right of superiority of the vassalls and their heirs, of, and within the abbacies of Halyroodhous and New Abbay, whom they may enter by briefs or precepts of clare constat, &c. The charter of mortification contains sundrie other clauses, conditions, and provisions, which no further concern the archbishoprick of St Andrews, whereof we are treating, than as is above set down. “ Tenendas omnes et singulas dictas terras, baronias, superioritates, ecclesias, decimas, patronatus, &c. praedicto episcopo de Edinburgh, ejusque successoribus;” of his Majesty and his successors in free benefice and bishoprick, with all and sundrie benefices, privileges, honours, dignities, &c. pertaining thereto, “ prout jacent in longitudine,” &c. Reddendo

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to the king and his successors, " fidelitatem, homagium pro temporalitate
" dicti episcopatus," at the entry of each bishop, in the same manner as
other bishops of the kingdom of Scotland, according to the act of par-
liament thereanent. Item: sustaining the ministers, and paying the pre-
bendares therein named, the sums therein exprest. " Ac etiam faciendo
" et praestando fidelis episcopi officia vigilando, et diligenter ac fideliter
" attendendo ecclesiis dictae dioecesis eorum curae commissis, prout illi
" Deo et nobis nostrisque successoribus desuper respondebunt." Follows
his Majesty's promise to ratifie the erection in his next ensuing parlia-
ment, which it is well known he was never able to perform; but his
late Majesty King Charles the second his son hath graciously done it
since.

CHAPTER

RELIQUIAE DIVI ANDREAE,
OR THE
STATE OF THE VENERABLE AND PRIMITIAL SEE OF
ST ANDREWS.

CHAPTER X.

OF OTHER BENEFICES ANNEXT OF LATE TO THE ARCHBISHOPRICK OF
ST ANDREWS.

THE primitiall see of St Andrews was of old endowed with large and ample priviledges; great revenues and many lands were bestowed there-upon and mortified thereto; [as also many abbacies and priories in Scotland depended upon, and were within the archbifhoprick of St Andrews of old; and they are thefe.

The priorie of St Andrews

The abbacie of Kelso

Dumfermling

Ardbroth

Halyroodhous

Scoon

Lindores

Cambuskenneth

The abbacie of Dryburgh

Balmerinoch

Couper

Newbottle

The priorie of Coldinghame

Reftermot

Maij

Pittenweyme

The priorie of Portmollock.]

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This see hath also been subjected to considerable losses and diminutions in its rents and fruits, of all which we have been giving some account in the foregoing pages, which if it be scant and lame, and not so full as need were, let it be imputed to the want of information.

Of late this see hath been considerable aggrandized by the accession of other ecclesiasticall benefices annexed thereto and incorporate therewith, which are these following. The priorie of St Andrews, the archdeaconrie and vicarage of St Andrews, and the proveistrie of Kirkheugh; of which in order, and of the time, manner, and occasion of their annexation.

SECTION I.

OF THE PRIORIE OF ST ANDREWS, [ITS FOUNDATION, ORDER, AND NUMBER OF THE CHANONS THEREIN, ETC.—THE PRIOR'S DESIGNATION, ENSIGN ARMORIAL, ETC.—OF THE HERITABLE BAILLIE OF THE PRIORIE.]

THE register of the monasterie of St Andrews, formerlie mentioned chap. vii. sect. i. after all my search seems to be quite lost. Since it is so, and that our historians are so sparing on the head, and other adminicles being wanting, my accompt of this benefice must needs be very imperfect.

The monasterie was a colledge of chanons, *veluti senatus quidam ecclesiae, dicti canonici, et vulgo canonici regulares, a canone, seu regula, grace* *Κανων*, *quia communem quandam vitae regulam et institutum observant; ideoque dicuntur vivere canonice. Vel a canone, i. e. pensione annua, quae iis pro stipendio et mercede distribuebatur; habent et hi*
suos

suos praepositos, qui praefecti, decani, &c. secundum cujusque ecclesiae consuetudinem, nuncupantur. Duarenus, de Sacris Ecclesiae Ministris, lib. i. chap. 18.

To enquire into the foundation and erection of the priorie and monasterie of St Andrews, our authors have not given us so much light upon the matter as to give us sufficient information and satisfaction. Leslie, lib. vi. p. 209. Edin. edit. speaking of Alexander the first, says only, *Facultates quoque caenobii divo Andreae sacri auxit, unde fundatoris (ut sic loquar) ibi nomen est consecutus.* And as to the time, all we can make of his testimonie is, that it behoved to be betwixt 1109 and 1120; or according to others, 1124. Idem in King Malcolme the fourth, p. 214. *His bellis feliciter confectis, ac monasterio Sti Andreae honorifice exstructo, nullis aut carnis illecebris retardari, aut amicorum persuasionibus induci potuit, quo minus castitatis voto obstrictus maneat.* And this about the year 1160. Hector Boethius, fol. 232, in Alexander the first, *auxit quoque facultates sacrae aedis divi Andreae, cum aliis quibusdam praediis, tum eo agro cui nomen est Cursus Apri, ab apro immensa magnitudinis, &c.* Idem in Malcolme the fourth, *Augustissimi templi divi Andreae in Kilrewel (the old name of St Andrews), sacri fundamenta jecit, canonicos divi Augustini pauculis quibusdam agris, quorum redditibus sacra tuerentur, donavit, fol. 279.* Buchananus in Alexandro primo, *Fanum Andreae satis antea dives, non modo donariis, sed etiam agris auxit.*

Notwithstanding of all this we are still left in the dark as to the erecter and founder of this benefice, and the time of the foundation; for these kings were not the founders, by what these historians say, but onlie benefactors to the monasterie then founded.

The sage, Spotswood, in whose road it more directly lay to give accounts of the foundation of this benefice and of the time thereof, doth

clear the matter some, but little, better than the rest. All he hath to the purpose is this, p. 35, that Robert, Bishop of St Andrews, founded the priorie, and obtained to the citie the priviledge of a burgh royall; but directlie mentions not the year, onlie insinuates that it was about 1120. Sir Thomas Hope, in his Short Institutions, says expresselie, that the Archbishop (it should be Bishop) of St Andrews erected the priorie himfelfe, and founded it out of the rents and fruits of his own benefice, or out of such kirks as lay within his diocese, which before were of the chapter, thereby extinguishing the old chapter kirks, and making them patrimoniall to the priorie.

Dempster, in his Apparatus ad Historiam Scoticam, p. 82, says, Monasterium Sti Andreae fundavit episcopus, instante Roberto Keithio (ut ille corrigit) marischallensis comitis filio; conditum hoc caenobium 1458. Whatever be of the first part of this alledgiance, yet that Dempster should here mean the principall abbay or monasterie of St Andrews, which onlie now we have under consideration, cannot be imagined, for all know that it is much ancients than the age he assigns; and it is presumed, that so great an antiquarie could not but know so much; and, therefore, it is rather to be supposed that he meant the houses at St Andrews where the Black or Grey Friars resided. And to alledge that it is likelie he did so, is not so absurd; which being granted, it is difficult to refell him. See him in eod. lib. p. 75.

In the charter of union and mortification of the priorie of St Servan's Isle, within Lochleven, to St Leonard's colledge by Mr John Winrame, oeconomus of the monasterie of St Andrews and the convent thereof, [and thereafter superintendant of Fife], dated October 5, 1570, are these words: Quum manifestum sit priorem et conventum monasterii Sti Andreae, ab hinc retro in hodiernum diem, ad spatium circiter 500 annorum continuo patronos indubitatos fuisse prioratus insulae Sti Servane

vane intra lacum de Levin fitae, quoties ipsum prioratum vocari contigerit, &c. This is a testimonie very remarkable as to the antiquitie of the priorie of St Andrews.

At this great uncertaintie are we left for all these authorities as to the founder of this monasterie, and the true time and year of the foundation thereof. [Yet David Camerarius, in his book de Scotorum Fortitudine, lib. iii. p. 69, says exprefslie, Monasterium Sti Andreae in Fifa, ordinis Sti Augusti fundavit Alexander primus.] And after all my enquire for a difcoverie, I conclude that Robert Bifhop of St Andrews was the founder, and that in the year 1120. (But I will not peremptorilie affert with fome, that Stus Servanus (oft written Sernanus) was patrone of the fame; but prefuming from the feall of the priorie and circumfcription thereon, St Andrew was undoubtedlie patrone) from which the Scoti Chron. commences the accompt of the priors of this monasterie, lib. vi. cap. 49.

[After all this uncertaintie, I fhall here infert a charter which will clear the time of the foundation of the priorie of St Andrews, and of its firft founder. The document is a fair, well preferved originall charter, granted by King William, furnamed the Lyon (who began to reigne anno 1165, and did reigne till the year 1214), to the church and chanons of St Andrews, which document I have in my poffeffion. It ratifies and confirms the former gifts and conceffions of lands, &c. made to the church by his predeceffors, kings of Scotland, and other ecclefiaftics and laicks after named; as alfo bears fpeciall gifts of lands given by himfelfe. The reading of the charter is indeed very difficult, by reafone not of its being ill written or any ways vitiate or worn, but of the many and now unufuall contractions of many monofyllables, and in words of moe fyllables, and all the prepositions, &c. And as it is difficult to read, fo the perfect understanding of it feems almost impoffible

to be had, because the names of many of the lands expressed and mentioned in it are now so much changed into other names of more modern use and in custome at this time, which have no affinitie in the etymologie and pronounciation with the old ones mentioned in the charter.

The charter after a short direction and preamble runs thus: Willielmus Dei gratia rex Scotorum, omnibus episcopis, abbatibus, comitibus, vice-comitibus, iustitiis, baronibus, ministris, et omnibus fidelibus suis tam presentibus quam futuris, salutem; ad hoc nos divina providentia in populo suo principes voluit esse, ut debeamus et velimus ipsi tanquam domino et creatori omnium subesse, et subditis nostris non tam praeesse, quam prodesse, mala penitus extirpare, bonum non solum ipsi facere, verum et beneficientes adjuvare, proinde illustris regis David avi mei, nec non et patris mei Comitis Henrici, simul et dilecti fratres mei Malcolumbi, nec non et regis Alexandri, caeterorumque sanctae ecclesiae fundatorum circa ecclesiae divina diligentia vestigia sequens; quaecunque dona, quascunque possessiones, vel redditus ipsi (deo inspirante) vel piae memoriae Robertus episcopus, et successores sui, vel quaelibet alia ecclesiastica secularisve persona, ipsis concedentibus, Deo et ecclesiae Sti Andreae Apostoli, et canonibus ibidem Deo fervientibus et servituris, dediderunt et concesserunt, ego quoque do et concedo, et pro salute animae meae, et praedecessorum et successorum meorum, regia autoritate confirmo et quidem propriis duxi exprimenda vocabulis, viz. Ex dono regis David, ecclesiam de Forgrant, cum tofta ubi eorum sunt aedificia, et cum decimis et rectitudinibus ecclesiae pertinentibus, de tota schyra de Forgrant, unam aquam in Bervie, cum tofta quae est juxta ecclesiam, et alteram toftam in eadem villa juxta Twede, unam toftam in Hadegetona, unam toftam in Clackmannan, et Boschum in Clackmannan, tam ipsis quam hominibus suis, prout eis fuerit necessarium, transfretationem ad portum maris, ad navem reginae, ipsis et propriis hominibus suis et omnibus

rebus

rebus sine naulo, decimam molendini de Lilleden, tractum unius retis in aqua de Perth cum propriis retibus meis, tres marchas de meo canone de navibus de Perth singulis annis ad vestitum canonicorum, unam marcham de firma de Perth ad pascha ad luminare ecclesiae, curiam quoque suam, cum libertatibus, immunitatibus, et quietudinibus placitorum et querelarum a praedecessoribus meis constitutis et concessis, sicut liberior et honorificentius habet aliqua ecclesia vel eleemosyna in toto regno meo, et libertatem quam dedit praedictus avus meus canonicis, ne aliquis manum arripiat super illos, vel in terra sua pro alicujus forisfacto, vel delicto, nisi pro illorum proprio, superplenarium forisfactum meum.

Ex dono regis Malcolmi, fratris mei, demidiam carrucatam terrae de quo ecclesia de Forgrant dotata est, secundum divisas perambulatas, et tractum unius retis in aqua de Perth cum propriis retibus meis, unam toftam in burgo de Muketh [videtur esse Innerkeith,] unam carrucatam terrae de Anacht, nomine Melgrechre, cum rectis divisis suis, unam toftam in burgo de Perth, quae fuit Baldewini Loremer, cum Botha una vico de North apud castellum.

Ex dono vero pia memoriae Domini Roberti episcopi, ecclesiam de Lilleden cum terris et domibus intra burgum et extra, et decimis et redditibus capellae in omnibus rebus, et rectitudinibus eidem ecclesiae pertinentibus, terras autem istas, Barrunch, Struvithin, Gastuvinold, Dumkarakin, Ledokin, Strakines, et aliam Stradkines, pro commutatione Kinnes et Lechin, quas Keledei habent, Balehucca, Rodimanan, Pecutan, Balegola, cum Salina, Kinnaftare, Kinamone, Drumflach, Balemacduvegin, Eglesnemin, Balloden, Sconin, Kynymonith cum tota schyra et cum una tofta in Kilrimond, tres toftas in burgo Sti Andreae, molendinum de Kilrimond, molendinum de Putakin, molendinum de Nidin, liberam vero prioris sui electionem, et quemcunque capitulum

totum vel ejus fanior pars elegerit, ipse in eorum regionem sublimatus subjectorum recipiat professionem, hospitale etiam Sti Andreae in susceptione hospitem pauperum peregrinorum, cum terris et possessionibus et redditibus eidem hospitali pertinentibus, viz. medietatem decimae carrucarum episcopi, et vaccariarum, et bericariarum, et porcariarum, et equariarum de parochia Stae Trinitatis, et medietatem de canone episcopi ejusdem parochiae, et totam decimam de canone episcopi de Bladebobyfchyra, et de aliis provinciis et locis undecunque fuerit allatum vel adductum ad Stum Andream, carrucatam etiam terrae quam Simon filius Michaelis et haeredes sui praedicto hospitali dederunt et concesserunt per easdem divisas quas praefatus Simon cum propriis hominibus perambulavit, terram etiam de Kinlekin quam avus meus Rex David praedicto hospitali dedit et concessit pro salute animae suae in perpetuam eleemosynam, et sicut per chartam regis David prohibitum est quod praedicto hospitali ab aliquo divisum fuerit, super forisfactum meum nullus detineat, communitatem etiam in paschuis de Fife pecoribus hospitalis, firmam etiam pacem meam procuratoribus hospitali deputatis nequis iis facere presumat in tota terra mea, vel debitum qualitercunque injuste detineat, exteras etiam possessiones quas praefatum hospitale juste tenet et possidet.

Ex donatione autem venerabilis Arnaldi episcopi, ecclesiam de Derveisin (forte Dumfermline) cum terris et decimis et oblationibus eidem pertinentibus, et unam carrucatam terrae, capellam etiam de Foulis, cum omnibus pertinentibus suis, ecclesiam de Portmoath, cum terra, et cum omnibus eidem pertinentibus, decimam de omnibus placitis suis, tam secularibus quam ecclesiasticis, et de omnibus releviis suis, totam oblationem altaris, cui deserviunt, integram illibatamque et sine omni partium distributione, quietam liberamque, terram etiam totam de Kilrimund

mund quae est a vico qui est inter burgum et novum hospitale usque ad pontem Stermolin, et inde sicut fluvius Kinnes cadit in mare et per viam qua itur a burgo ad ecclesiam tendentem in mare.

Ex donatione autem Domini Ricardi, episcopi, ecclesiam Stae Trinitatis in Kilrimund parochialem, cum terra Kindargog, de qua praefata ecclesia dotata est, cum capellis in tota schyra de Kilrimund, cum tofta in burgo, et domibus in ea aedificatis, sicut Matthaeus archidiaconus melius et liberior eas tenet, cum decimis et oblationibus, et omnibus rectitudinibus praefatae ecclesiae iuste pertinentibus, tam de Scotis, quam de Francis, de Anglicis et Flandrensis, intra burgum et extra, terram etiam extra burgum in vico de North, apud Furcas et apud Turdasche, capellam etiam de Hynchethore, cum omnibus eidem capellae iuste pertinentibus.

Ex donatione Matthaei archidiaconi de Sancto Andrea, Rosinderach, cum rectis divisis suis, et ecclesiam ejusdem villae, cum omnibus eidem ecclesiae pertinentibus, et ea quae nobis inde debeantur.

Ex donatione autem cujusdam militis nomine ^{scilicet} filii Hugonis filii Gillemichell Comitis de Fife, ecclesiam de Markinsh, cum una tofta ex orientali parte ecclesiae, et cum decimis et omnibus rectitudinibus eidem ecclesiae iuste pertinentibus.

Ista igitur et quodcunque commodum praedictae ecclesiae beati Andreae Apostoli, et canonicis ibidem Deos servientibus et servituris, collata fuerint, libera et quietata esse ab omni exactione, decernimus; hanc igitur donationem et concessionem, pia memoriae Roberti episcopi, et piissimi regis David avi mei, et venerabilis patris mei Comitis Henrici, nec non et dilecti fratris mei regis Malcolmi, et aliorum fidelium, Ego Willielmus Dei gratia Rex Scotorum regia auctoritate confirmo, et figilli mei impressione consigno, testibus Ricardo, episcopo de Sto Andraea; Andrea, episcopo de Katenes; Galfado, abbate de Dumfermline; Roberto, priore
de

de Maii: Nichell, cancellario; Matthaeo, archdiacono; Ricardo, capellano; Dunecano Comite de Fife, Gillebrido Comite de Angus, Malcolmo Comite de Elchok, Waltero filio Alani, Roberto de Quinci, DD [David] Olifard, Gilliberto de Umphravilla, Patricio filio Comitis, Niel filio Willelmi, Ricardo Comin, Hugone Ridel, Alexandro de S. Martino, Hugone Gifard, Michell clerico de Berwie, Willielmo clerico de Kingor: Magistro Herberto, Stephano clerico, Ricardo clerico de Carel; Halano de Lafceles, Orm filio Hugonis, Gillechrifte de Fortivieth, Galfrido de Malevin, Gillemur de Venanore, Gilleberto de Kinrofs, Gilleberto Vicecomite de Dumferline, Allano filio de Symundi apud Dumfermline.

After the foundation of the monasterie, the prior or coenobiarcha (never termed the abbot as in other abbays and monasteries, because, as some alledge, in all monasteries erected at cathedrall churches the bishop is abbot, or instead of the abbot), with the convent of chanons, had always the election of the bishops of this see, having carried the power and facultie of so doing from the Culdees, the old electors, albeit they struggled for it with the prior and chanons even in the election of William Lamberton to the see, near the end of the thirteenth centurie, and to that height, that in the end it tended to the suppression of the Culdees and their order. Vid. chap. iv. sect. 1. And thereafter the prior and chanons continued as a chapter to this see.

For the order of which these chanons were, they were of that of St Augustine, that is, regulars, which were obliged to live regularie, whether they were monks, chanons, regulars, laicks, or clerks. This order of St Augustine, some canonists say, needed and required the papall declaration and confirmation. These regulars were either Canonici, et dicti canonici regulares, *sin minus monachi, et fiunt vel paterna devotione, propria professione, vel voti emissionem.* Haec professio nihil aliud est quam
certae

certae religionis solemnis promissio, qua quis se observatione certae alicujus monachalis regulae obstringit, sitque vel expresse, vel tacite; expresse, cum quis, post annum probationis, coram abbate, priore, aliove praelato, vel ab eo mandatum habente, ejus religionis, quam sibi ipse delegit, promissionem, universo conventu praesente, habitum monachalem suscipiens, in scriptis promittit continentiam servare inviolatam, praelato obedientiam, et ex regulae praeceptis debitam observantiam praestitutum, vitae consuetudinem in melius mutaturum, bona omnia repudiaturum, cum quibus nec poterit papa dispensare, monachus enim nihil proprii habere potest, et sine licentia praelati, si peculium habeat, monasterio sub abbatis sui regula, reddere cogitur, aliter a communione altaris removetur, &c.

As to the number of the chanons of this monasterie, some have thought that there was thirteen of them beside the prior, sub-prior, servants, and dependers: but I have found it far greater; for in a charter of the half lands of Craigtoun, anno 1567, the prior, sub-prior, and other twenty-two of the convent subscribe, and the same year fourteen only subscribe another charter of the other half of the lands of Craigtoun; and in a charter of the lands of Lumbo, the said year 1567, the prior, sub-prior, and nineteen of the chanons subscribe. In the charter granted by the prior and the convent to the proveist and citizens of St Andrews, of the prior aikers about St Andrews, anno 1555, the prior [or commendator James Earle of Morray, John Winrame] sub-prior, [and David Guthrie tertius prior,] with other twenty-six, subscribe, who were all chanons, and none of them witnesses. But considering the number of these of the convent who were pensioners (whose letters of pension I have seen), and comparing that with these subscribers, the same and the next year, I have found in all thirtie-four, besides inferior servants; and of these thirtie-four of the convent fourteen turned preachers, after the reforma-

tion, at certaine kirks of the priorie, and some continued still about the monasterie till their death.

The priorie of St Andrews had these following benefices under and depending upon it as cells thereof. 1. The priorie of Maii, called prioratus Sti Aidani de Mayo. 2. The priorie of Pittenweyme. 3. The priorie of Lochlevin [Portmallock] now annexed to St Leonard's colledge. 4. The priorie of Monymusk. The monks in all which were Augustinians, or regular chanons, as were these also of St Andrews.

Hector Boeth. lib. vi. fol. 109, speaking of this monasterie, among other things hath this: Si ad amplitudinem aedificiorum oculos converteres, nulli ipsum in Italia, Gallia, Germania, aut Albione in ea gloria secundum censeas, adeo regales magnificentiae, et praeclarae in eo virtutes fulgent. [And as to the monks and chanons, the same author saith, Fuere in eo [coenobio] a primaeva ejus conditione, primum sacerdotes, Dei cultores, vulgo appellati, inde viri D. Augustini instituti (canonicos vulgus regulares vocat) et inter utroque non tam eruditionis, quam probitissimarum virtutum cultu insignes, &c.]

The prior his stile and designation used of old in charters was, N. permissione divina Prior Monasterii Sti Andreae; sometimes was added, ecclesiae cathedralis, et ejusdem loci conventus. And after the reformation, instead of prior, it runs thus: Commendatarius perpetuus prioratus Sti Andreae, for then they were commendators only; [first, James Earle of Moray, and then (before the Duke of Lennox got the priorie erected into a temporall lordship) Robert Stuart Bishop of Caithness (after Earle of March, brother to Matthew Earle of Lennox:)] but they were always stiled venerable Fathers in God, Lords Commendators, and the religious convent, &c.

The election of the prior of the monasterie was, 1^o. Canonice. 2^o. Per viam Spiritus Sancti. 3^o. Per viam scrutinii. Fordun de Prioribus Sti Andreae,

Andreae, lib. vi. cap. 49. et seq. where also, to their honour, it is alledged, that prior Sti Andreae est praelatus major post pontifices, et prior Sti Andreae, ex speciali praerogativa, abbates Scotiae antecellit universos, ob honorem Scotorum mitissimi Andreae apostoli patroni, et protectoris regni, et ob dignitatem ipsius ecclesiae praecipuae et praelatae, universique regni Dominae, &c. Vid. chap. ii. sect. 3. verba ultima. [And in anno 1452, and ever after, he is ranked in rolls of parliament and other writs before all other abbots and priors.]

The fruits and revenues of the priorie at present consist in silver, fewdewties, victuall, rentalled teynd-bolls, tack-teynd dewties, capons, poultrie, &c. small founs, nomine canae (interpret to be ward), the houses and yairds within the precincts of the monasterie, the teynds ipsa corpora of these 480 aikers about St Andrews, called the prior aikers (of old the convent's gleib), led in by the heritors and tenants themselves. The yearlie rent of the priorie at present is as good, if not better, than that of the archbishoprick; and within a few years, at the falling of some tacks, it will be much better, [if some persones do not sacrilegiousslie invade and acquire some teynds at present under tack; but in that case, caveat emptor.] I know few or no lands holden now of the priorie whose express holding is ward; yet the baronie of Kyninmouth of old held ward of the priorie, but now it is holden blench of the crowne, the holding being changed while the priorie was a temporall lordship, in the Duke of Lennox his persone, and by him dispoised to Sir Thomas Hope of Craighall.

All the lands of the priorie are compted to be within the archbishop's regaltie, and that before the king's mortification and annexation thereof to the archbishoprick, anno 1635, but not for the reasone commonlie assigned, that all the lands of the priorie are in the golden charter that fixes and states the regaltie; for it is not so as is evident, and by comparing

paring the mortification with the golden charter. It is true that the Lermouths of Dairfy as stewarts to the archbishop, uplifted the bloods of the inhabitants of the priorie; and the Earle of Crawfoord and his predecessors and deputes, the archbishop's ancient stewarts and baillies, have this priviledge over all the lands in the regalitie: but I dispute not, if, consequentlie, they have also right to the bloods in the baronie of Kyninmouth and proveistrie of Kirkheugh, although it be alledged they have been in use of uplifting thereof, and that his Lordship consented not to the disposition of that baronie, made by the Duke of Lennox to Sir Thomas Hope, and infeoftments thereupon; and that the baronie is not dismembered from the regalitie. Item: that the Lord Lindefay was infeoft in the bailliarie of the priorie by the king (there being no Archbishop of St Andrews for the time) before the Duke of Lennox was provided to the priorie, and the erection thereof into a temporall lordship, and so before Craighall's right from the duke.

As to the fines and mulcts for bloods within the priorie, some alledge that the prior and his deputes had never right thereto, though committed by the inhabitants of the priorie, because the lands in the priorie are all within the archbishop's regalitie; and the steward and baillie of the regalitie did uplift the fines for bloods from the inhabitants of the priorie, by virtue only of their gifts from the archbishop, of which gifts they never had any from the prior and convent before or since the reformation.

[Notwithstanding this alledgiance, there was an heritable baillie constitute in the priorie of St Andrews, for Robert Stewart commendator of the priorie, and Bishop of Caithness, by his charter dated March 16, 1577, did make and constitute Patrick Lermouth of Dairfy heritable baillie of the priorie of St Andrews, which King James the sixth, by his charter under the Great Seall of Scotland, confirmed December 9, 1581, and

and which was ratified by Ludovick Duke of Lennox, who then had the priorie standing in his persone and familie, to Robert Lord Lindefay as heir to John Lord Lindefay his brother, who had acquired or appryzed all the heritable offices from the Lermonts of Dairfy.

King James the sixth, in the charter under the Great Seall, to Robert Lord Lindefay of the lands of Ochteruthersruder and Kirkforthor, and the superioritie of the lands of Letham, and patronage of the kirk of Haddingtoun to Lord Lindefay and his heirs, the king, with consent of the priorie of St Andrews, dispones the heritable bailliarie of the priorie of St Andrews to the Lord Lindefay and his heirs. The charter is dated 5th April 1603.]

At the reformation, James Stewart, natural sone to King James the fifth (thereafter Earle of Murray and regent of the kingdome), was commendator of this priorie, having succeeded to Patrick Hepburn, prior; and because of his youth, Alexander abbot of Cambuskenneth was appointed his coadjutor, and was then administrator of the monasterie in spiritualibus et temporalibus pro tempore.

To him succeeded Robert Stewart Bishop of Caithness, second sone to John Earle of Lennox (killed at Aven near Linlithgow, by the Hamiltons) and brother to Matthew Earle of Lennox the regent. This Robert was first created Earle of Lennox, and after resigned that earledome, at the desire of his grand-nephew King James the sixth, in favours of Esme Stewart, sone to John Stewart Lord Aubigney, for which the king created him Earle of March; and after his death, the king gave the priorie to the Duke of Lennox, and erected the same into a temporall lordship in his persone and familie, where it continued till the king bought it and mortified the same to the archbishoprick of St Andrews, anno 1635, ut infra.

The state of this benefice and rentall thereof, at the generall assumption of rents of great church benefices in anno 1561, was given up thus.

The rentall of the priorie of St Andrews consists of few-dewties, fermes, filver and victuall for the teynd-dewties out of the kirks perteing thereto, viz.

The Trinity kirk of St Andrews	Nigvie and Tarlane
Leuchars	Dull in Atholl
Forgun	Longforgund
Cowper	Rossie in Gowry
Dairfy	Inchsture
Lathrisk	Fowlis
Kilgour	Portmoog
Scoonie	Ahercrombie
Kennoway	Linlithgow
Markinche	Haddingtoun
Eglisgreige	With the kirks of Binning and
Fordun in the Merins	Prestoun.
Bourthie	

In money L 2237 : 18 : 1

Wheat, 38 chald. 1 boll.

Beare, 132 ——— 7 ———

Meale, 114 ——— 3 ———

Oats, 151 ——— 10 ———

Beans and Peefe, 3 ——— 7 ———

The rent payed to the queene out of the superplus of the thirds of this benefice was 1000 merks.

The priors of St Andrews carried for their ensigne armoriall, their proper armes, with a crozier per pale supprest of the field supported by two winged cherubs.

SECTION

SECTION II.

OF THE MORTIFICATION OF THE PRIORIE OF ST ANDREWS TO THE
ARCHBISHOPRICK.

THE pious martyre King Charles the first, by his Majestie's charter of mortification under the Great Seall, of the date 21 May 1635, regni 110. (in lieu of the churches and parishes befouth the Forth, formerlie belonging to the Archbishop of St Andrews, and then latelie erected by his Majestie in the bishoprick of Edinburgh, and in lieu of the commissariat of Edinburgh, and quots of testaments and other commodities thereof, and in compensation and satisfaction of the right, title, and libertie of the commissariat and quots within the haill bounds of the new erected bishoprick of Edinburgh, then renuned by the Archbishop of St Andrews in the Bishop of Edinburgh his favours) Mortified and disponed to John Archbishop of St Andrews and his successors, all lands, lordships, baronies, churches, teyndes, which formerlie pertained to the erected lordship of St Andrews, and to the benefice of the priorie in St Andrews, spiritualitie and temporalitie thereof (then acquired by his Majestie from the Duke of Lennox, and disponed and renuned by his Lordship), to remain with the said archbishop and his successors. There is a speciall enumeration of the lands ut infra, teyndes, annuall rents, fruits, rents, and profits thereof, which of old pertained to the priorie and abbacie of St Andrews, as the temporalitie, patrimonie, and propertie thereof. And all and haill the monasterie and abbay place of St Andrews, with houses, biggings, pairts, and pertinents, and all teyndes, personage and vicarage, rents, profits, and dewties of the parish churches of St Andrews, called Trinitie church, St Leonard's church within St Leonard's colledge, the church of Leuchars, Forgund, Lathrisk, Cowper, Scoonie, Kennoway, Markinche,

Markinche, Longforgund, Eglisgreige, Fordun in the Merins, Rossie in Gowry, Bourthie, Nigvie and Tarlane, Dull in Atholl, Inchsture, Fowlis, Portmoog, Abercrombie, Linlithgow, Haddingtoun, Portincraig, and of the kirk of Kynnaird, which pertained to the abbacie and priorie of St Andrews as the spiritualitie thereof. Item: St Leonard's colledge founded within the citie of St Andrews, with all lands, houses, biggings, yairds, pairts, pendicles, and pertinents thereof whatsumever, with the provision, nomination, and admissiion of the principall other masters and burfars of the said colledge, as their places should vaikie by death, demission, or deprivation, &c. With all right and title competent to his Majestie to the said lands, baronies, churches, teynds, and others pertaining to the priorie of St Andrews, whether spiritualitie, temporalitie, patrimonie, and propertie thereof. Also his Majestie mortifies and dispones to the said John Archbishop of St Andrews and his succeffors, all and fundrie superiorities of any lands, baronies, and others pertaining to the erected lordship and priorie of St Andrews, both spiritualitie and temporalitie thereof, with all casualties, immunities, rents, benefices, and commodities thereof, both of propertie and superioritie, with all rights, liberties, and priviledges pertaining thereto, posselt and enjoyed by the priors and convent of the said abbacie and priorie of St Andrews, or by the lords of the erected lordship thereof, by whatsumever title or right in time bygone; which the king assigns, dedicates, mortifies, dispones, and confirms to the said Archbishop of St Andrews and his succeffors, to remain with them as a pairt of the patrimonie of the archbishoprick for ever, notwithstanding of the new annexation thereof to the crowne and its patrimonie, conforme to the late act of parliament, and notwithstanding of any former act of annexation, other act, law, statute, or constitution, made or to be made in the contrare, whereanent his Majestie dispones for ever. Excepting furth of the said disposition and foundation, all
lands

lands and teynds contained in the contract passed betwixt the king and the Duke of Lennox, containing the resignation of the said lordship of St Andrews, viz. the teynds of the lands of Craig, Rynd, Balconzie, Kingflaw, Segie, third part of broadlands of Lewchars, comprehending Moncur's lands, the mylnetown of Lewchars and the meadows thereof, Purfk, Nethermuirs, Auldmuirs, Kingshaldie, Wester Fetteresso, and south lands of Morton with the pertinents, lying in the parish of Lewchars. Item: the teynds of Wester and Easter Pittarrows, Wester Carnby and Auchinzeoch within the parish of Fordun in the Merins, disposed heritable and irredeemable by the Duke of Lennox to David Earle of Southesk and his heirs, according to his rights made thereupon, to be holden of the king, and for payment of the dewties and under the conditions mentioned in the saids rights, dated Feb. and May 1629, and March 1634, and registered in the same month. And also excepting the right made or to be made by the duke, of the teynds of Portmoog to the Earle of Mortoun, upon the conditions contained in the said right. Also excepting furth of the mortification the lands and baronie of Kynninmouth, the teynd sheaves and pertinents thereof includit, comprehending the lands of Kynninmouth with the teynd sheaves thereof, Balduny mylne and mylne lands thereof, and the teynd sheaves of Arnydie, the lands of Laddiedie and Lambies and teynd sheaves thereof, the lands of Over and Nether Magask and teynd sheaves thereof, all disposed heritable to Sir Thomas Hope by the Duke of Lennox, and ratified in parliament, to be holden in manner therein contained. Follows an assignation to the archbishop and his successors, making them assignees in and to the foresaid contract past betwixt the king and the duke upon the one and other parts, concerning the resignation, right, and disposition of the erected lordship of St Andrews, spiritualitie and temporalitie thereof, in his Majestie's favours, and in and to the few-

ferme rents and duties, teynds, teynd-dewties, and other rents and casualties whatsoever of the said erected lordship, in so far allendarlie as is disposed by the duke to the king by the said contract; and in and to the contract, haill heads, clausfes, articles, and contents thereof, conceived in his Majestie's favours, with all that may follow thereupon, and under the exceptions and reservations therein contained holden for expressed in the mortification. Providing that the said John Archbishop of St Andrews and his successors, shall have no further right and power to apply any more of the fruits and rents of the said erected lordship of St Andrews, now mortified to them, to their particular use and benefit, but only 10,000 merk Scots money of these rents; and shall be holden to expend the remanent rents and fruits thereof for building and repairing the cathedrall church of St Andrews yearlie, of all years and terms after the archbishop's uplifting these fruits and rents by virtue of the mortification, untill the cathedrall church be perfected and finisht. And the church being finisht, then and no sooner, the archbishop and his successors to have full power and libertie to uplift and intromitt with the haill rents of the priorie without any reservation, but only upholding the cathedrall church in its fabrick, and serving the cure thereof, according to the custome observed in other cathedrall churches. And that the cathedrall may be sooner built, and the fabrick thereof maintained (in suo decoro), the king ordaines the archbishop and his successors to make compt of the remanent fruits and rents of the said erected lordship of St Andrews, above and beyond the said 10,000 merks, to these his Majestie should appoint. Further, it is speciallie provided, that it shall not be lawfull to the archbishop nor his successors, to make or grant any right, temporall or hereditarie, by infeftment, tack, or otherwayes, of any pairt of the churches and teynds of the said erected lordship and priorie of St Andrews, for a lesser farm, quam valuata rata victualis

viſtualiſ et argenti ad quam eadem valuatae ſunt, et valuatae erint; nor of any lands and baronies thereof, but only for payment of the old rentalled dewties; and if they doe in the contrare, his Maſteſtie ordaines the ſame to be void and null, by way of exception or reply, without further proceſs or declarator. Finally, his Maſteſtie promiſes to ratifie this mortification, foundation, and haill premiſſes, in all the heads and clauſes thereof, in his Maſteſtie's next parliament in Scotland, ordaining that charter to be a ſufficient warrant to his Maſteſtie's commiſſioner and to the eſtates of parliament for that effect.

SECTION III.

A ROLL OF THE LANDS CONTAINED IN THE CHARTER OF MORTIFICATION.

Northbank	p	Drumcarrow	p
Clermonth	p	Caffindonald	p
Dunnork	p	Unthank	p
Balgove	p	Craigtown	p
Stirkinneſs	p	Lumbo	p
Ballone	p	Balrymonth Eaſter	p
Kirklands of Cowper	p	Balrymonth Weſter	p
Poſſel of Stirkinneſs	p	Newmylne	p
The ward meadow, dower, and		Langraw	p
ſwaird of Ballone	p	Prior-Letham	p
Goſtoun	p	Innerbridge	p
Denbrae	p	Grange	p
Dranhead	p	Stravythie	

Eriertoun

Friertoun	p	Pitmillie meadow	p
Kirkton	p	Beinston's third of Lambieletham	
Pitlethie	p	Guests-hall yairds	p
New and walk-mylne of Dairfie		Barnfdaill yaird	p
Keithleck and Friers Flat	p	Cloyster and fenzie chamber	p
Kirkton of Markinche	p	West Neife	
Kirklands of Markinche		Malthoufe	
Kilmuxe	p	Beargirnell	
Yairdmylne	p	Hortus gladiatorius	p
Chaple-Ketle	p	Barne-yaird	p
Newmylne	p	Houfes at the Abbay-gate	
Lawmylne	p	Yaird be-east the tennis court	p
Abbaymylne	p	Yaird above Haughfides	p
Prior'smylne	p	The storehouse	
St Andrew lands of Lundie	p	Lands about St Andrews	p
Boniefield	p	Tenements and yairds within St	
Prior-wall		Andrews, on the south fide of	
Drem	p	the south street, from the abbay-	
Pitmillie	p	gate to the burne wynde	
Boonfield	p	Pilmuire	p
Feddinch	p	Inchfture	p
Balmbreich		Inchfhyra	p
Roffieclero	p	Little Lower	p
Pitfuthies		Pitpenthies	p
Ellenhill	p	Chapletoun	p
Ralton's croft in Crail	p	Kirklands of Bennachie	
Prior's croft there	p	Haddo	p
Abbay croft in St Andrews	p	Bourtie	
Ward meadow		Priors girnells in Leith	
		Greigftoun	

Greigstoun

Morieftoun

Parklay

p

Uchiltrie

p

With the teynds of all these
foregoing lands includit.

Item: many annuall rents furth
of houfes and tenements with-
in fundrie burghs, and furth
of twa houfes in Linlithgow;
twa ftables for twelve horfes,
with bed and candles for the
archbifhop and his fervants
when refiding there.

The monafterie of St Andrews,

houfes, orchards, mylnes, gir-
nells, and viridairies thereof.

The teynds of the kirks of St An-
drews, St Leonard, Lewchars,
Forgun, Lathrifk, Cowper,
Scoonie, Kennoway, Mark-
inche, Longforgund, Eglif-
greige, Fordun in the Merins,
Roffie in Gowry, Bourthie,
Nigvie and Tarlane, Dull,
Inchfture, Fowlis, Portmoog,
Abercrombie, Linlithgow,
Haddingtoun, Portoncraig,
Kynnaird.

Note, That in this roll above written, all the lands marked with the
letter p are contained in the prefent roll of thefe lands and vaffells of
the priorie, which hold fuite and prefence to the lord prior his three
head courts, holden yearlie in the hall of the archbifhop's dwelling-
houfe in the abbay of St Andrews, upon the third Wednefdays of Ja-
nuary, Aprill, and October refpectively, where the principall fuitors are
called before all the reft, thus:

The fuite of

Pitmillie.

Roffieclero.

Boonfield.

Note 2. That the prefent fuite roll of lands and vaffells contains thefe
lands following, which are not in the king's charter of mortification,
and confequentlie not in the roll above infert, viz. Kinninmouth, Bal-
duny, Ladeddie, Over Magask, Nether Magask. But thefe of old held of

the proveist of Kirkheugh. Item: Strathtyrum, Wilkieston, Baldarstard. But these hold of the archdeacon of St Andrews. Item: Dewar'smylne, Clerkington, Moriestoun in Lothian, Kirkland of Cowper, Klinkmylne, Cuningar, Kirkfide, Binnie, Kirkland of Tarlane (which with these holden of Kirkheugh, are also in the taxt roll 1617 and 1634). Item: Pyplett, Sconiehill, Fairnylands, Muiretoun, Radhelpie, Kenlowes Over and Nether, Fawfide, Kirkfide, Tarlane, Peesehills, Byrehills, and Cathills.

[The noblemen who hold lands of the prior of St Andrews are,

Viscount of Stormont for Friertoun.

Earle of Hadingtoun for Drem.

Lord Kinnaird for Rossieclero.

Lord Burghly for Strikinnes and Ballone.

Earle of Northesk for Little Lowre.

Earle of Aberdeene for Haddow.]

SECTION IV.

OF THE BUILDINGS ABOUT AND IN THE MONASTERIE OF ST ANDREWS.

As to the buildings of the monasterie of St Andrews before the reformation they were many, and some of them stately and magnificent, almost all of them now ruined. The most ancient of them was ST REWLE'S CHURCH, called *vetus ecclesia*, or *vetus templum*, a little, but handsome, antique edifice. The walls yet stand, and as is commonlie believed, was built near the end of the fourth centurie by Hergustus King of the Pights, in St Regulus's days. It is built of a good large free-stone, bigger than any in the rest of the buildings about the monasterie. The chaple is built on the east of the steeple, and strutts and projects out upon it about two foot;

foot; which strutting, with the allowance of the thickness of the east gavel of the chape, makes the chape to be in length without the wall $31\frac{1}{2}$ foot, the breadth 25 foot; whereas within walls the length of the chape is only 26 foot, and the breadth 20 foot. It is of good ailer work; and there are but 21 stones in the height, which yet will be near 31 foot. There are in it four windows in the side walls, two to the south and two to the north, exactly corresponding and over against other. The sole of each window is about 12 foot from the ground; the height of the window is about five foot, and breadth one foot and a half. The chape hath a door to the east about 24 foot high, and hath been above 9 foot wide. Just opposite to the east door, in the body of the steeple, is another door on the west, of the same dimensions; but this last has been built up, and only a lesser door and entry left of 6 foot high and 4 in breadth. The chape hath had at several times three roofes, as appears by the ragging in the body of the chape eastward. It hath been a place extremely well contrived and fitted for devotion and religious offices, and of old had a small neat turret on the east gavel, fallen long agoe.

ST REWLE'S STEEPLE, commonlie called the four-nooked steeple, stands close adjoining to the chape, making up the west gavel thereof, built at or near the time the chape itselfe was built. It is a piece of notable architecture, and is an equilateral quadrangle, each side being 20 foot without. It is strongly built; 103 feet in height; and, since I remember, was well bound and strengthened with great oak banders from the top near to the bottom, which are now gone and destroyed for some 30 foot down from the top, upon which stood of old a very flopping spire, not high. This steeple seems to have been of good esteemie of old; for the chapter had the same, with St Rewle's chape on the east and another chape on the west of the body of the steeple (but one entire work therewith) for their ensigne armoriall, and had the icon of these three all joined

joined in one body upon their common seall, without any thing beside but a pot or cornucopia, some mullets and flourishing; and the circumscription was, *Sigillum ecclesiae Sti Andreae Apostoli in Scotia*. From the figure of the seall, which is acutellie oval, and the print and graving on it, and the ragging on the body of the steeple, it is evident and certaine that there was also a little church on the west side of the steeple close and contiguous thereto; but lesser, lower, and shorter than St Rewle's chaple, and steeper in the rooffe; so that the steeple stood in the middle between twa chaples (all being one continued work), St Rewle's on the east, and this other on the west, which is now quite demolisht, and nothing known thereof but that it hath been; and it was much higher than that chaple of St Rewle on the east of the steeple; and it had to the west a prettie turret, with a door to the south, beside the west entrie. The steeple itselke is yet in good case, except as to the binding branders above mentioned, which of late are much decayed, yea and sacrilegiousslie embezzled*.

The CATHEDRALL CHURCH, called sometime the new church, or the conventionall church (as in the manuscript book of the bishops and archbishops of St Andrews), was built about 40 paces from this steeple, towards the north-west. This church was first founded by Arnold Bishop of St Andrews, descended of the house of Arnot, [an honourable and ancient familie in Fife,] about the middle of the twelfth centurie, and was called Kilrewle in the time and presence of King Malcolme the fourth, and was in building the time of fourteen bishops, not being finished till Bishop Lambertón's time, who in the year 1318 completed the work, and dedicated the church with great solemnitie (giving the

* This building is now (1797) in the same state as described by the Author, and is a very curious piece of architecture. It was of late fresh pointed, and had the stair-case and binding beams within it repaired, so that it seems now to be in better case than when Mr Martine wrote.—*Editor*.

the same day to the prior and chanons of St Andrews the churches of Dairfie and Abercrombie). So the church was 160 years in building; and considering the time it was demolisht (viz. in June 1559), it stood entire 240 years; and from the foundation to the razing thereof (occasioned by a sermon of John Knoxes against idolatrie, preached at Craill to a giddy lawless multitude) was just 400 years.

There goes a tradition that there were collections made for this work not only through the most pairts of Europe, but also that many of the chanons were artizans, especiallie masons, and wrought at the work, which was no wayes inconsistent with their office; for Pope Pelagius monachis haec tria attribuit, quietem, orationem, et laborem manuum. Duaren. de S. Eccles. Min. p. 87.

This church, while it stood and was entire, had five pinnacles, and a great steeple on the top of the church. Of these pinnacles two stood on the west gavell, where was an entrie to the church, and were pretty and handsome, joined by a vault or pend, till they surmounted the roofe of the church, and then they divided into two little neat steeples. One of these fell about years agoe, immediatelie after the people, coming from a burial, had passed by under it, but without any skaith or hurt to any persone in any kinde. The other stands yet entire, and with a small expence might be secured for ages to come. They were in height from the ground 100 foot. In the east pairt of that which yet stands, which is the southmost of the two, are to be seen doores, to which they ascend by little narrow stairs within the body, the doores serving as issues therefrom to so many galleries in the wall of the church, after the form of the church of Halyroodhouse.

Upon the east gavell of the cathedrall church, which is yet entire, there stand two other pinnacles or turrets, joined also in the body by a vault or pend, which served as an east light to the church, till they also

A A A

overtop

overtop the rooffe, and then dividing into two, they ascend into two feveral fpires or pyramids ; they are yet entire, and are in height from the ground 100 foot. On the weft fide of thefe are alfo to be feen three doores in each, for entries to the forefaid little galleries, that were upon the inner walls of the church, which flood upon the inner ranges or rows of pillars, 16 foot within the outmoft fide walls. Of thefe pillars were fixteen on each fide.

At the place where the maine and croce church did meet there were four pillars which were greater than the reft, fomewhat eafterlie of the midle of the church. Upon thefe great pillars flood the chief fteeple of the church, erected a great deall larger and higher than any of the reft ; but that and the walls of the church, and the pillars whereupon it flood being totallie demolifht, no accompt can be given either of the height or figure thereof, only the foundations of the pillars yet appear, and are eafilie difcerned.

The laft fteeple, turret or pinnacle, belonging to, and upon the church, flood upon the fouth gavell of the croce church ; but it is quite defaced, having fallen years ago. The foundation is eafilie difcerned by the rubbish [and holes in the ground where the foundations of the pillars were.]

The figure of the church was a croce, [that is a maine church ftanding eaft and weft, and a croce church nearer the eaft end than the weft, both joined to make one church ;] and when it was in its integritie was covered with copper, and fet extreamlie well off at a diftance when the fun fhined.

For the dimenfions of the cathedrall church take them as follows. The full length of the maine church from the eaft gavell to the weft gavell, including the thicknefs of both, is 370 foot of Englifh meafure ; the length of that pairt of the fouth wall yet ftanding, which comes no farther

farther but to the side of the croce church from the west, is 200 foot (the just length of the parish churchyard dyke, standing in the middle of the town); the length of the croce church from south to north is 180 foot. The breedth of the maine church between the two ranges of pillars is 30 foot, and betwixt south and north side walls, including pillars and all betwixt them, is 65 foot.

The cathedrall church was well furnished with many fair, great, and excellent bells, which at the razing of the church were taken down and put aboard of a ship to be transported and sold. But it is reported, and certainlie believed in this place, that the ship which carried off the bells sunk in a fair day, within sight of the place where the bells formerlie hung.

The cathedrall was burnt casuallie anno 13⁸⁸, and was repaired by Sir Stephen Pai the fifteenth prior, in tecturis, opere lapideo ligneo et plumbeo. Item: hic reedificavit duas columnas ex australi parte ecclesiae juxta altaria Sancti Michaelis et Laurentii *.

Upon the west of the church there stood a LYCAEUM, where the famous Scotus his quodlibets were taught †.

The PRIOR'S HOUSE, commonlie of old called hospitium vetus. The old inns stood south-east of the cathedrall church. It hath been a great house;

* The state of these ruins of the cathedral at present (1797) seems to be much altered. The stones (some of which are very soft) are greatly mouldered, and many of them quite demolished. The three pinnacles, viz. the two on the east end and the one on the west, are the most entire, the stones with which they are built being of a harder and closer texture than those of the other parts of the building. The south wall of the nave is also pretty entire. The east gavel is much mouldered, and in a few years will probably fall. The general appearance of the remains of this large building makes a curious contrast with the entire steeple of St Rule's which stands beside it, and which is vastly more than twice as old. St Rule's steeple is built of a much harder and more compact stone than the cathedral, and the masonry is also much better. The architecture of St Rule's is not Gothic, the arches above the doors and windows being uninterrupted semicircles.—*Editor.*

† No vestige of this building now remains.—*Editor.*

house; had a faire entrie by a large gate, which was near the east wall of the spot of ground which is now the bowling-green; some of the walls and vaults are yet standing. It was called also the manse of the abbay, and was well repaired by Bishop Lamberton. In this house of old the principall prior had his residence and dwelling; and sometimes the bishops dwelt there *.

The CLOYSTER stood just west from the prior's house, the Dortour only intersected, and is a quadrangle, and of old was the great mercat-place of that renowned faire of St Andrews, called the Senzie mercat, held and kept for fifteen dayes, and beginning the second week after Easter, whereunto resorted merchants from most of the then trading kingdomes in Europe, trade in this kingdome being then in its infancie. The place over the merchants stalls was covered, to defend them and their goods. The cloyster is now turned into a little orchard, having the south side wall of the church for a pairt of its fence. The four pairts of the cloyster were covered by William of London the thirteenth prior †.

The SENZIE-HOUSE, senzie-hall, and senzie-chamber, called the sub-prior's house, is a tolerable dwelling. It is yet entire, and contains fundrie roomes, as hall and chambers, the charter-house, a close stone room, a little old chaple, sometimes turned into a stable. The room of old called the senzie-chamber, upon the south end of the house, is now very much enlarged, and well rectified, being made a large room 80 foot in length, 20 foot in breedth; windows to the west, with a chimney in each end, to be a librarie house to St Leonard's colledge. It had no other name of old but camera claustra annexa; and Fordun adds, hanc priores

* This building is entirely demolished; and the place where it stood is now converted into gardens.—*Editor.*

† The coverings here mentioned are all destroyed. Against the walls, especially on the west side of the quadrangle, evident marks remain of a kind of half roof or penthouse.—*Editor.*

priores habere consueverunt, et quam postea Willielmus a Londonia muro circumquaque vallavit. The cloyster and this haill dwelling-house and yairds were all fewed out by the Duke of Lennox; first to Shevez, from whom William Balfour of Nyddie acquired the same, and now St Leonard's colledge hath made a purchase of the same from William Balfour's heirs, for the colledge use.

The DORTOUR, [i. e. the dormitorie of the monasterie] stood east of the cloyster, and south of the south end of the croce church, betwixt the prior's house and the cloyster, the east wall whereof was the west wall of the dortour; and betwixt the dortour and the prior's house stood the VESTIARIE. But these three are now quite demolished and ruined. The dortour, with the refectorie and magna aula hospitum, were all built by John Quhite the seventh prior, about the middle of the thirteenth centurie. Thereafter Willielmus de London the thirteenth prior, dormitorium ex omni parte subtus cum tabulis dolatis, super cum plumbo sumptuoso vestivit.

The REFECTORIE, or the convent's solemne dining-rowme, alias the FRATER-HALL, a large fair rowme, the north side wall whereof was the south wall of the cloyster. The west gavell of it was entire within these few years, having a large great light to the west; but the gavell is now defaced and put out of ken, being made a pairt of the east side wall of St Leonard's colledge bibliothek. The refectorie was in length 108 foot, and in breedth 28 foot; and on the east end thereof there was a faire four square rowme for copes and albs, &c. beside the common vestiariie. These two rowmes had vaults under them; but for what use is not known, only it is conjectured these vaults were the monks or chanons their cells. They had entries and lights to the south, and nowhere else. They are all defaced, and now converted into a better en-

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closed,

closed, than laid, bowling-green. This refectorie was built by John Quhite the seventh prior, near the middle of the thirteenth centurie*.

The GUEST-HALL, called magna aula hospitum, stood within the precinct of St Leonard's colledge, upon the south side of the utter close thereof, one wall whereof is yet standing, which is that whereto the butts are built. This rowme was appointed for entertaining of pilgrims and strangers, who came here either for devotion or curiositie of the relicts of St Andrew. These were entertained upon the convent's charge fourteen days before their business and errand was enquired. And southward of the guest-hall there stood other buildings, which are now all quite demolished, and the ground turned into a fine yaird, presentlie belonging to the principall of St Leonard's colledge. This hall was also built by John Quhite above mentioned.

The NEW INNS, hospitium novum, is the present house which hath belonged to, and been inhabited by the archbishops ever since the annexation of the priorie to the archbishop. It is very well in repaire, and of late much bettered than formerlie. It is thought this was the last building about the abbacie before the reformation; for it was built when King James the fifth was married to Magdalene, a daughter of the King of France, anno 1537. And it is reported, that she being a tender ladie, the physicians choosed this place and the abbacie of Balmerinoch, as having the best aers of any places in the kingdome, for her residence and abode. Yea the tradition also goes, that for the queen's reception and accommodation here, so many artificers were conveyed and employed, and the materials so quicklie prepared, that the house was begun and finished in a month. But in all appearance she never came to

* What was the bowling-green is now converted into a garden, and not the least vestige of the building remains, except the north wall which separates it from a garden on the north, the cloyster being also converted into a garden.—*Editor.*

to it; for after her arrival she first dwelt, and within a short time died, at Halyroodhouse, [within six weeks after her arrival in Scotland.]

The GRANARIE stood to the north-east of the new inns, and was a great fence to it. Here the victuall belonging to the convent was kept. It was a large house, three storie high; yet horses went up and down with burdens most easilie, both to take on loads and to disburden them. It was altogether demolisht, except a piece of the north gavell and east side wall, about thirtie years agoe, to repaire St Leonard's colledge fouth rowmes.

The ABBAY-MYLNE stands yet entire, near to the granarie. It was at first built and designed by the prior and convent for their own use; and accordinglie used by them. The aqueduct or mylne lead, that carries water to this mylne, is near a mile long. This mylne now pertains to the citie of St Andrews, being fewed out to the magistrates, councill, and communitie, after the erection of the priorie, about 1550 years agoe, with the mylne-dame and water-gang, as the rights words it*.

The BREW-HOUSE stood close by the mylne. Some of the rudera thereof are yet to be seen benorth the mylne.

The MALT-HOUSE, BEAR GIRNELL, PROMPTUARIUM, HORTUS GLADIATORIUS, BARNSDEALL-YAIRD, &c. are all mentioned and contained in the charter of mortification; but where they were, with the kitchen, cellars, ustrina, and other officehouses, is uncertaine: Yet I find them all mentioned in old writs, in the mortification, and by Fordun.

The CORNE BARNE, called now the teynd barne, a large, well floored, and lofted house, for threshing corns or being a granarie, is this day in good case; and at the back and east side thereof stand the walls of a tennis court. To the west and north of these lie many fair yairds of very good ground; some thereof the Lord Archbishop keeps in his owne hand for his owne use, and others he lets out to the inhabitants of St Andrews.

The

* The mill is still entire, and in use.—*Editor.*

The CHAPTER-HOUSE, where the prior and convent chapterlie convened, is so demolisht that it is not known where it stood. Spotswood, p. 34, says of Bishop Lamberton, who finisht the cathedrall, that he adorned the chapter-house with curious seats and ceiling, and furnisht the chanons with precious vestments, &c. After the reformation the chapter used to meet in the senzie-chamber, ut supra. Joannes de Gourie the twelfth prior, dying 1340, was buried in novo capitulo, Fordun. Whereby it appears there was ane old and a new chapter-house.

CAPELLAE DIVAE MAGDALENÆ, situated within the monasterie, is mentioned in a charter granted by the commendator and convent to David Peebles, uni ex fratribus, of a house and yairds, thus designed and bounded: Domicilium illud, cum hortulis eidem ex parte australi adjacentibus, habens murum caenobii ad orientem, hortum A. B. ad austrum, hortum capellae divae Magdalene cum ipsa capella ad occidentem, et coemiterium veteris ecclesiae ad boream. The charter is dated 16 of April 1571.

The ABBAY WALL environs the monasterie by one continued wall upon the north, east, and south, beginning over against the east end of the cathedrall on the north side, and to the east and round to the south, till the walls of St Leonard's colledge yairds. This wall in length (without allowance for the rounds, turrets, square projections, and struttings out upon the wall) is about 870 English yairds, at three foot to a yaird. This wall is well built, of a good stone, about 22 foot high, and about 4 broad and thick. It was built by John Hepburne, prior of St Andrews, near 160 years agoe. The wall contains sixteen round and square turrets, neatlie protuberating from the wall. Every one of the turrets hath a nitch for a statue; and it is like they were so plenished at first, but now there are no statues to be seen upon any of the rounds. On the east pairt of the wall, at the shore of St Andrews, is this inscription:

[No

* * * * *

[No inscription is now to be seen on this part of the wall; it is therefore to be regretted that Mr Martine had left this blank in the MS.—*Editor.*]

* * * * *

The one half of the wall, i. e. from the beginning at the east end of the cathedrall till the middle of the east pairt thereof, i. e. to the shoare or the abbay port, hath convenience to walk on the top of it, and is benched up and laid with handsome flaggs, as it were for that purpose. The other half may be also walked upon for its thicknes; but not so convenientlie or safely, not being so guarded as the first half.

In the south-east angle of all the abbay stands a large faire round edifice, and would undoubtedlie prove a good pigeon-house, for which use it has been designed and fitted: but the design takes not effect.

The wall affords this observation to every eye, that the north and east pairts thereof, higher in the foundation than the south, are in a far better case than that pairt of it that looks to the south, upon which the weather hath so seized, that in fundrie places it looks extreamlie old. Of this wall, vid. Hector Boeth. lib. vi. fol. 109, [where he saith, speaking of the abbacie of St Andrews, *Caenobium nostris diebus, opera et industria Joannis Hepburni coenobiarchae, muro undique pene quadrato lapide, permultis cum turribus et propugnaculis, circa abbatiam ducto, mirifice decoratum: Clauditis muris appendicem etiam (St Leonardi vulgo vocant) ubi novitii, et plures alii eorum aequales, sub praeceptoribus tyrocinii rudimenta deponunt.*]

The entrie to this monasterie, at the east end of the south street of St Andrews, commonlie called the abbay-gate, hath been very statelie and magnificent, being large, high, and well vaulted of old; only it is censured in this, that the avenue is not straight from the street, but crooked and bended. Beside this great and chiefe entrie to the abbey, the wall hath in it two other faire gates. One upon the east side is a

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common

common passage from the citie and abbay to the shoare; the other is on the south part of the wall, and is the common entrie for carts with the teynd sheaves of the prior aikers. It is close to the teynd barne and teynd yaird.

I find also mention made of the INFIRMATORIUM CANONICORUM, which I conceive was an apartment for the seik in the monasterie. And Spotswood, p. 54, sayes, that Bishop William Lamberton died in the prior's chamber within the monasterie. If that was in the prior's manse, or the infirmatorium within the same, I know not; and if not, I cannot guess where it stood. Fordun is expresse, that Bishop Arnold died in this rowme. His words are, "obiit in infirmatorio canonicorum." Probably is meant hereby the Xenodochium, now St Leonard's colledge.

HOSPITALAGIUM monasterii, were the buildings about the guest-hall, and was used in lodging pilgrims and strangers, resorting hither for devotion or curiositie, vid. supra in guest-hall. Here died Gilbert the third prior, in the year 1168.

SECTION V.

OF THE PRIORS AND COMMENDATORS OF ST ANDREWS THEIR DEEDS
PREJUDICIALL TO THE BENEFICE: AND OBITER OF OTHER BENE-
FICES DEPENDING THEREON.

THE prior of St Andrews had the precedencie of all priors and commendators in the kingdome; and the revenue of the priorie was very considerable and great, as appears by the state thereof at the generall assumption of the rents of church benefices, anno 1561. See the end of sect. 1. of this chapter. But since its first erection, in the beginning of
the

the twelfth centurie, these acts have been done prejudiciall to the state of the benefice, to omitt the many pensions given out of the priorie at the reformation, which are not so to be reckoned upon, being but temporarie for the pensioners lives, and are now all fallen in again thirtie years agoe; also to pass the provisions granted to ministers in all the prior churches and augmentations thereof.

10. The abbacie of Pittenweyme, alias prioratus insulae de Sancto Maio, with all the lands belonging thereto or holden of the same, belonged once to the priorie of St Andrews, viz. Pittenweyme, Anstruther Wester, Fawside, Lingo, Pittother, Grangebrigge and Grangemuir in Fife, and Rind Easter and Wester in Perth, and the Isle of May, which William Frazer Bishop of St Andrews first acquired from the Abbot of Reading in England, and gave to the prior and chanons of St Andrews; who, at the erection of the priorie of Pittenweyme, bestowed thereupon the same isle. The prior and chanons of St Andrews were always superiors and patrones to Pittenweyme priorie, which was a cella obedientiaria ab eo dependens; consequentlie this was no great loss to the priorie of St Andrews.

20. At the erection of St Leonard's colledge, anno 1512, founded by Alexander [Stewart] Archbishop of St Andrews, and John Hepburne prior of St Andrews, both the colledge precinct and the lands belonging thereto, viz. Kenlowes Over and Nether, with the personage and vicarage teyndes thereof, Fawside, Rhadhempie (consisting of 63½ aikers), the new ward betwixt Lambieletham and Newgrange, Gokstoun mylne and Craig mylne, Pukie, and other lands and superiorities of tenements in and about St Andrews, were all given off the priorie and dismembered therefrom.

30. Shortlie after the reformation began, Mr John Winrame sub-prior of St Andrews, and prior of St Servan's isle in Lochlevin, in the year
1561,

1561, gives, confirms, and unites to St Leonard's colledge and principall and students there, the said priorie within the isle, with the baronie of Kirkness, Auchmuire, Ryaly and teyndes thereof includit great and small, and the vicarage of Portmoog, with certaine annuall rents furth of Markinche Wester, Auchmowtie, and Balchristie, all which formerlie belonged to the priorie of St Andrews.

4^o. While the priorie of St Andrews was an erected lordship in the persone and familie of the Duke of Lennox, and before it came to be mortified to the archbishoprick, it suffered these following losses, 1^o. The Duke of Lennox set in tack to the Earle of Dalhousie all the teyndes of the parishes of Markinche and Kennoway for the tacksmen's lifetime, and for the lifetime of three heirs dewly servit and retourit to him, and nineteen years thereafter; yea and this tack is since prorogate for ten years longer by the commissioners of plantation. And how considerable these teyndes in that tack are, will appeare by taking notice, that in the taxt-roll of the priorie of St Andrews, anno 1617, they are estimate to 57 chalders and 14 bolls; and in 1634, at the taxing of the priorie, David Balfour, who had right to the greatest pairt of these teyndes, confessed them worth 46 chalders, being present. 2^o. The duke set other tacks of the teyndes very prejudiciall to the benefice, as of the teyndes of Ballegerno, &c. But it is suspected that most of them are near fallen, which would be found upon a strict search. 3^o. James Duke of Lennox being heritable lord of the erected lordship of the priorie of St Andrews, disposes therefrom the baronie of Kinninmouth, comprehending the lands of Kinninmouth with the teyndes, Balduny mylne with the mylne lands and the teyndes thereof, and of Arnydie, the lands of Lambies, Ladeddie and the teyndes, Over and Nether Magask, and Balmakine meadow with the teyndes, to Sir Thomas Hope of Craighall the king's advocate, and his heirs irredeemable, to be holden of his Majestie in free
blench,

blench, whereas they held formerlie ward of the prior of St Andrews.
 4^o. The Duke of Lennox at the same time gave right to the teynds of Portmoog to William Earle of Morton thefuarer, and his airs and assignees.
 5^o. Item : before the King's mortification of the priorie, the Duke of Lennox disponed to David Earle of Southesk and his airs, heritable and irredeemable, the teynds of these lands, viz. Craigend, Balcoonzie, Kingslaw, Segie, third pairt of Broadlands, comprehending the lands called Moncur's lands, Mylnetoun of Lewchars with the meadows, Purk, Nethermuirs, Auldmuirs, Kingshaldie, Wester Fettes, and South lands of Mortoun with the pertinents, lying in the parish of Lewchars, the teynds of Easter and Wester Pittarrows, Wester Carnby and Auchinzeoch in the parish of Fordun in the Merins, to be holden of the king for payment of the dewties, and under the conditions, exprest in the rights made to the Earle of Southesk thereupon, dated Feb. and May 1629, and 3 March 1634, registrate in the books of session 29 March 1634.

SECTION VI.

AN ACCOMPT OF THE PRIORS OF ST ANDREWS FROM FORDUN'S SCOTI
 CHRONICON, TILL THE TIME OF KING JAMES THE SECOND.

I. ROBERTUS prior de Scona, ad monasterium Sti Andreae per Robertum episcopum ejusdem est vocatus, stetit prior annis 22. Obiit anno 1142.

II. Waltherus, Cantor Sti Andreae, prior annis 24: deinde valetudinarius loco cessit, anno 1166.

III. Gilbertus, canonicus ibidem, prior annis 2. Obiit in hostilagio monasterii, anno 1168.

D D D

Idem

Idem Waltherus convalescens in officium rediit, et obiit anno 1200.

IV. Thomas, ibidem sub-prior, vir totius religionis exemplar. anno 1211, prioratum reliquit, factis in Cupro monachus.

V. Simon, canonicus ibidem; hic prioratum reliquit, anno 1225, postquam rexisset 14. an. et prioratum de Lochlevin suscepit.

VI. Henricus de Norhame, canonicus ibidem, stetit prior an. 11. et tandem renunciavit, anno 1236.

VII. Joannes Quhite, similiter canonicus, stetit annis 22: aedificavit dormitorium, refectorium, et aulam hospitum: obiit anno 1258.

VIII. Gilbertus ejusdem domus, vir religiosus, non eminenter literatus, stetit an. 5. Obiit anno 1263.

IX. Joannes Hadingtoun ejusdem domus camerarius, stetit prior an. 40. mensibus 3. Obiit anno 1304.

X. Adam, viz. Machane, canonicus ejusdem domus, et pro tempore Sti Andreae archidiaconus; hic erat canonice electus, et stetit prior, an. 9. Obiit anno 1313.

XI. Joannes de Forfar, canonicus ibidem, et tunc temporis vicarius de Lochrise, et camerarius D. Willielmi Lamberton episcopi Sti Andreae, per viam Spiritus Sancti prior est electus. Hic aedificavit cameram claustrum annexam, quam priores habere consueverunt, et quam postea Willielmus a Laudonia muro circumquaque vallavit. Stetit prior an. 9, diebus 34. Obiit anno 1321.

XII. Joannes de Gowry, camerarius monasterii; hic minus cautus in loquendo, tamen cum magna peritia rexit; stetit prior an. 18. Obiit 1340; et sepultus est in novo capitulo.

XIII. Willielmus de Laudonia, monasterii sub-prior, electus est prior per viam scrutinii. Hic dormitorium ex omni parte, subtus cum tabulis dolatis, et supra cum plumbo, sumptuosa tectura vestivit. Veterem ecclesiam, (i. e. sacellum D. Reguli) cameram orientalem, quatuor partes claustrum,

clauſtri, australem partem refectorii, et alia aedificia tegebat. Velum magnae ecclesiae inter altare et chorum, tempore quadragesimali expansum, artificioso opere compositum, diversis imaginibus et bestiis subtiliter confutum, sumptibus monasterii fieri demandavit. Novam uſtrinam construxit. Ecclesiam de Rosſiecherath reaedificavit. Rexit monasterium an. 14. Obiit anno 1354.

XIV. Dom. Thomas Bisset, nepos Thomae Bisset comitis de Fife, sub-prior, 12 Aug. per scrutinium est electus prior. Stetit an. 9, et provisione honesta sibi ordinata, cum consensu Gulielmi Landallis episcopi, et fratrum, prioratum resignavit anno 1363.

XV. Dom. Stephanus Paj, sub-prior, electus est prior per viam Spiritus Sancti, et per dictum dominum episcopum, confirmationem, et munus benedictionis accepit. Magnam ecclesiam, infortunio casualis incendii tempore suo combustum, anno sciz. 1368, in tecturis et opere lapideo, ligneo et plumbeo, infra sequentis anni spatium reparavit; et duas columnas a parte australi ecclesiae, juxta altaria S. S. Michaelis et Laurentii, reaedificavit. Electus est ad episcopatum Sti Andreae post obitum Willielmi Landallis, sed Walterus Trail fuit inauguratus. Stetit prior an. 21. et obiit, anno 1385.

XVI. Robertus de Monte Rosarum, monasterii canonicus, et prior lacus de Levin, et officialis Sti Andreae, praedicator egregius, electus est prior. Occisus erat a Thoma Platar, correctionis aspernatore in clauſtro, dum dormitorium ascenderet. Thomas autem captus fuit infra biddum, et carceri mancipatus, pane et aqua nutritus, brevi moritur, et in sterquilinio sepelitur. Hic Robertus prior extruxit novum opus in corpore magnae ecclesiae, usque ad tigna et tecturas. Stetit prior an. 13, et obiit anno 1393.

XVII. Jacobus Bissett, canonicus monasterii, et licentiatus in decretis, factus fuit prior; navem magnae ecclesiae, et claustrum ex omne parte
tignis

tignis et tecturis solemniter construxit; chorum installavit et claustrale tetragonum, tam tecturis, quam pavementis, decenter reparavit. Totum etiam monasterium, et singulas ejusdem officinas, &c. cum granariis, molendinis, ustrinis, porcinis, horreis, et bostaribus redintegravit, et aulam hospitem quam in columnis et fenestris vitreis, cum binis ejusdem cameris, honorifice perfecit. Curiam totius monasterii interiorem et exteriorem pavementis polivit. Omnes ecclesias suas commensales et alias quascunque monasterio annexas, in structuris et vestimentis decenter refecit. Ecclesiam forinsecam materialibus decorans ornamentis, et conventualem spiritualibus instituens documentis, obiit in camera Prioris, anno 1416. Stetit prior annis 23.

XVIII. Dom. Willielmus de Camera, monasterii sub-prior, per viam Spiritus Sancti fuit electus prior, at Roma rediens, lue correptus obiit anno 1417.

XIX. Dom. Joannes Lystar, canonicus monasterii, et licentiatus in decretis, per Benedictum XIII. Papam successit.

XX. Dom. Jacobus de Haldenstoun, monasterii canonicus, electus est prior, et stetit per annos 24. obiit anno 1443. Hic Gabellum orientale ecclesiae una cum arcuali volta ejusdem construxit. Ecclesiam monasterialem, et mira et spectabili pulchritudine, tam in sculpturis stallorum, quam in picturis imaginum decoravit. Navem ecclesiae, tanquam vacuum, amplam et solitariam synagogam, luminariis vitreis per totum, una cum constructione altarium, imaginum, et ornamentorum, et politis pavementis decenter perlustravit. Reveftiarium cum reliquiis et earum reparationibus et claufuris perornavit. Inferius capitulum pavementis complanavit. Pulchrum palatium, infra curiam hospitii prioris, cum decentioribus oratorio et camera inibi situatis, et domestica maneria in suis locis prehendinalibus, scil. Ballone, Pilmor, Segie, Kynmoth, a fundamentis reaedificavit: Insignia pastoralia, viz. mitram, bacculum, et annulum praeoribus impetravit.

XXI. Willielmus anno 1452. He is a witness in the charter granted by King James the second to Bishop James Kennedy, ut supra, chap. vii. sect. 2. where the charter is insert verbatim.

SECTION VII.

OF THE ARCHDEACONRIE OF ST ANDREWS.

ARCHIDIACONUS et archilevita reperuntur in primitiva ecclesia; ejus munus apud Prudentium (cit. per D. Spelman) sic describitur:

“ Hic primus e septem viris
Qui stant ad aram proximi,
Levita sublimis gradu
Et caeteris praestantior.

Claustris sacrorum praeerat,
Coelestis arcanum domus
Fidis gubernans clavibus,
Votasque dispensans opes.”

De institutione archidiaconi, sic Hieronymus, in epistola ad Evagrium, diaconi elegebant de se quem industrium noverint, et archidiaconum vocent. Inferiore autem saeculo evocabatur ad hoc munus, qui prae caeteris antiquior fuit. Constantinopoli autem eligebatur, nec antiquior, nec e diaconis, nec per diaconos, sed per ipsum imperatorem ex sex catacoelorum ordine, i. e. e rectoribus sex principalium ecclesiarum; sed hic palatinus fuit, non ecclesiasticus, clerumque palatii tantum regebat, non ecclesiae, quae suo tunc caruit archidiacono. Spelman.

Archidiaconus est vicarius proximus episcopo, omnem sollicitudinem et curam, tam in clericis, quam in ecclesiis earum, cognitionem et ordinariam jurisdictionem habens.

Ejus officium est omnia ecclesiastica officia, ut rite expediantur, providere; acolythos ordinare, et eorum officia dividere; vasa ecclesiae custodire; de tertio in tertium annum dioecesim et ecclesias episcopo subiectas, et propriam parochiam singulis annis, visitare; quae emendatione egent corrigere; promovendos ad sacros ordines, et beneficiis ecclesiasticis praeficiendos examinare, postea eos episcoposistere; omnem curam et sollicitudinem tam in clericis quam in ecclesiis eorum impendere; cognitionem et jurisdictionem ordinariam exercere; jurgia audire; archipresbytero, &c. praeesse; diaconis et sub-diaconis imperare; et episcopi in omnibus vicem gerere, nisi ardua negotia majorem desiderent auctoritatem: unde citra episcopi mandatum, non potest animarum curam committere, nec de jure communi sententiam excommunicationis in aliquos promulgare; nec aliquem extero episcopo ordinibus suscipiendis commendare, aut in monasteria jurisdictionem habere, nisi praescripserit. Corvin. Jus. Can. strictum explicatum, et vide Duaren de Sacr. Eccles. Ministr. lib. i. cap. 12. et Sylvestri Sum. in Archidiacono.

The dignitie and benefice of archdeacon of St Andrews, albeit now fixt and annext to the first minister of St Andrews, yet formerlie it hath been possessed by other dignified persones; as in the year 1557, the benefice belonged to George Durie commendator of Dumferline, designed principall archdeacon of St Andrews in a charter granted by him, with consent of Mr Robert Pitcairne his successor to the said archdeaconrie, and of John Archbishop of St Andrews patrone thereof, and of the chapter of St Andrews, to Richard Shoreswood, of the lands of Wilkiestoun, Brewlands, and alehouse of Roscobie. Nota, the reddendo is as follows. To the principall archdeacon of St Andrews 24 bolls bear, 24 bolls oatmeale, and 8 bolls wheate, to be delivered in the archdeacon's inns in St Andrews, inter festa D. Andreae apostoli, et carnis * premii, and 20sh. for

* Corrupte mihi videtur pro carnis privii, i. e. carnevale, tempus quo carnibus valedicitur, Shrovetide.

for the kane hay of Wilkiestoun as the old ferme, and 3^{sh}. 4^d. in augmentation of the rentall of the archdeaconrie; and for the Brewlands and alehouse of Roscobie, to the archbishop 10^{sh}. as the old ferme, and 2^{sh}. in augmentation of the rentall; and to the archdeacon and his successors 12^{sh}. with the duplicando at the air's entrie, and giving three fuits at the archdeacon's head courts, to be holden in St Andrews, being required by ane officer. The date is 4 April 1557. This Mr Robert Pitcairne after that, when he was archdeacon, set in tack the best pairt of the benefice, viz. the teynds of Kincaple, Nydie, and Newtoun of Nydie, to his coufine N. Pitcairne of Forthar, for so long space, that the same only expired in the year 1666, for a tackdewtie of 60 lib. Scots. Yea this benefice hath been in the hands of meer laik persons, who neither officiate at the kirk of St Andrews, nor had curam animarum elsewhere; as Mr George Young of Wilkiestoun, &c.

In the year 1606, at the restitution of bishops and their estate, the king and parliament, by the second act of parliament holden that year (in consideration that George Archbishop of St Andrews resigned the castle of St Andrews and the yairds thereof, and consented to the dissolution of the same from the archbishoprick, to which they formerlie undoubtedly belonged, and to the disposition thereof in favour of George Earle of Dumbar), disposed the benefice of the archdeaconrie of St Andrews and the vicarage of that parish, with the proveistrie of Kirkheugh, to the archbishop and his successors in all time coming.

Thereafter the same George Archbishop of St Andrews resigned from him and his successors, in the hands of the king his superior and patron of the said archbishoprick, the benefice of the archdeaconrie as to the spiritualitie, with the archdeacon's manse, office of conservator of the privileges of the universitie of St Andrews, and of investing, instituting, and inducting of all persones presented and collated to benefices within

within the archbishoprick and dioceſe of St Andrews ; with other privileges, rents, churches, belonging to the ſaid archdeaconrie, and locall ſtipend, dew and aſſigned to the pariſh church of St Andrews for ever, extending to 10 chald. 8 bolls victuall, as then and formerlie poſſeſt by the archbiſhop, and annext to the archbiſhoprick of St Andrews as a pairt of the patrimonie thereof, to the effect that the king might unite the ſame for ſerving the cure at the ſaid kirk, to the archdeaconrie as a pairt of its patrimonie for ever ; and for his Maſteſty's infeoffment of the patronage of the archdeaconrie to the archbiſhop and his ſucceſſors for preſenting of perſones ane or mae for ſerving the cure at that church. Thereupon the king, by the gift to George Archbiſhop of St Andrews and his ſucceſſors, dated 4 April 1612, with conſent of the ſecret counſill, annexes the locall ſtipend (aſſigned to the ſaid pariſh church of St Andrews) to the archdeaconrie, to remain therewith as a pairt of the patrimonie thereof inſeparable for ever ; and diſpones to the Archbiſhop of St Andrews the right of patronage of the archdeaconrie as to the ſpiritualitie, with the manſe and offices above expreſt, according to uſe and wont ; with all other offices, churches, rents, emoluments, and privileges, now unite to the ſaid benefice and locall ſtipend incorporate therewith, as a pairt of the patrimonie thereof, to this effect, that perſones ane and mae may be preſented to the archdeaconrie by the archbiſhop and his ſucceſſors in its vacancie ; which perſones ſo preſented, are by the ſaid gift bound to reſide and ſerve the cure of St Andrews. And by the ſaid gift the king promiſes to ratifie the ſame gift of the right of patronage of the ſaid benefice of the archdeaconrie of St Andrews in favours of the archbiſhop, in the next enſuing parliament, &c.

The king and parliament by their act [imprinted] October 1612, ratifies the foreſaid gift (ingroſſit therein) of the patronage of the archdeaconrie, which narrates, ut ſupra, the former union and annexation of the
archdeaconrie,

archdeaconrie, with the haill rents and profits thereof, and the locall stipend assigned to the incumbent at the parish kirk of St Andrews, furth of the priorie to the archbishoprick of St Andrews as a pairt of the patrimonie thereof.

And farther, the estates of parliament with the archbishop's consent, dissolves the temporalitie of the archdeaconrie from the archbishoprick whereunto it was annext before, to the effect it might be disposed by the archbishop, patrone both of the spiritualitie and temporalitie, to persones qualified for the office and function of the ministrie; reserving to the archbishop and his successors, the houses, lands, and tenements, lying in the citie of St Andrews, never to be separated therefrom, except the archdeacon's manse and inns.

This act, complexlie, is a ratification of the king's gift to the archbishop, of the patronage of the spiritualitie of the archdeaconrie and an annexation of the locall stipend, perpetuallie assigned to the parish church of St Andrews to the archdeaconrie as a pairt of the patrimonie thereof inseparablie, proceeding upon the archbishop's resignation of the archdeaconrie as to its spiritualitie and locall stipend assigned to the said kirk, for union of the locall stipend to the archdeaconrie, and for the gift of patronage to the archbishop, with a dissolution of the temporalitie of this benefice from the archbishoprick, that the same may be disposed to qualified persones to serve the cure at St Andrews.

In pursuance of this act of parliament, and the designs thereof foresaid, the archbishop uses to present such qualified persones as his Lordship thinks fit to the said benefice, during their lifetime, thus.—Nominates and presents N. to the office of archdeacon of St Andrews, conserving of the priviledges of the universitie there, and of inducting, investing, and instituting of all persones to be presented and admitted to benefices within the see of St Andrews (which according to ancient

custome and by act of parliament apperteins to the archdeacons of the said see); with all priviledges, immunities, dignities, churches, rents, emoluments, advocations, donations, and rights of patronages of churches, superiorities of lands, and others whatsumever pertaining to the temporalitie of the said benefice and to the spiritualitie of the fruits and rents of the same, consisting of the teyndes of Kincaple, Nydie, Newtoun of Nydie, and of the teythes of Roscobie, of old belonging to the said benefice (holden as repeated in the presentation) and tack-dewties thereof; and also to be minister at the parish church of St Andrews, called the Trinitie church, with the archdeacon's ancient manse, commonlie called the archdeacon's inns, lying at the east end of the citie of St Andrews, with ane sufficient gleib, lying in the abbey-croft beside St Andrews; and sicklike in and to the locall modified stipend out of the teythes within the parish of St Andrews, for his serving the cure at the said church, with a localitie therefore.

In these presentations mention is made generallie of the other teyndes belonging to the benefice; and these are, of the two parishes of Kinneff and Bervie, of which churches the archdeacon is patrone: Also mention is made of the superiorities of lands and others pertaining to the temporalitie of the said benefice; these lands are, Stratyrum, Wilkieftoun, Balmakin, Baldaftard.

The archdeacon is thought by some to have been of old a member of parliament before the reformation, and to have sitten therein as the king's barone. It is true he holds courts, and hath his heritable baillie, who is the heritor of Stratyrum, which ancientlie was the archdeacon's manse, but was fewed out near 140 years agoe to John Inglis and his heirs, and now belongs to Sir William Sharp, knight baronet. Yea and some churchmen of a lower forme in old times did sit in parliament, as is well known. But if the archdeacon of St Andrews did, non satis constat.

constat. [As to the archdeacon of St Andrews his being a barone, and so having a capacite of old to sit in parliament, it is not doubted by some; for in the erection of the universitie of St Andrews by Bishop Henry Wardlaw, and in the old confirmation of the priviledges of the universitie, mention is made of the baronie of the archdeacon of St Andrews. Others are of opinion, that neither the archidiaconus Sti Andreae, nor any other clerk below the dignitie of a prelate, that is, a bishop, abbot, and prior, did sit in parliament, except when they were elected commissioners for the inferior clergie, of which some think there were ordinarilie eight, and such of the lower clergie as were officers of state, such as secretarius, custos privati sigilli, clericus registri, et director cancellariae; and when the archidiaconus Sti Andreae is in the roll of parliament, he is ranked amongst those that could not be surelie there ex officio, but only when elected, viz. the officiales of severall dioces, the praepositi, and the decani, praecentores, cancellarii, thesaurii, &c. of severall chapters, and even the rector of parishes.]

The state of this benefice at the generall assumption of the rents of great church benefices of this kingdome, anno 1561, as it was then given up was thus:

The archdeaconrie of St Andrews set in tack for 600 libs.

The temporalitie of the lands of Strathtyrum and Wilkieftoun.

The spiritualitie of the kirk of Roscobie in Angus, and Kinneff in the Merins.

Nota, of old the Archbishop of St Andrews had two archdeacons, the archdeacon of St Andrews and the archdeacon of Lowthian, who are oft mentioned in charters as witnesses.

SECTION

SECTION VIII.

OF THE VICARAGE OF ST ANDREWS.

THE vicarage of the parish of St Andrews includes also the vicarage of the present parish of Cameron, which is a new kirk and parish lately erected, and entirely taken off the parish of St Andrews anno 1641, or thereabout, the old parish of St Andrews being thought too large, and that conforme to the fourth unprinted act of parliament 1592, intituled, Anent the bigging of a new second kirk within the parish of St Andrews.

Of old the parish of St Andrews had a vicar, who did read common prayer morning and evening, to whom the vicarage belonged; but thereafter this vicarage was annexed to the archbishoprick by the king and parliament anno 1606, cap. ii. and that in lieu of the castle and castle yards of St Andrews, then disposed heritably by the king and parliament to George Earle of Dumbar.

[The vicars of St Andrews of old had belonging to them a dwelling-house and a large yard on the north side of the north street of St Andrews, near the Fish Cross, which was thereafter purchased by James Lintrou and Margaret Taylor his wife, who repaired and rebuilt the house with stones taken out of the foundation of the cathedral church, above 80 years ago. Their names and the year of the reparation are yet to be seen on the windows; but their grandchild and her heirs are put from it for his debts; and he was forced to sell the house and yards to one of his creditors, whose heir could not keep them; and, it seems, whoever gets them prospers not. *Causa patet.*]

Since the restitution of bishops, the Archbishop of St Andrews, notwithstanding of his right to the vicarage of St Andrews parish (which also includes that of Cameron by the foresaid act of parliament), hath always assigned this vicarage of both the parishes to the minister of
Cameron,

Cameron, for his serving the cure there; and that kirk has no other stipend or maintenance belonging thereto by the law; nor mortified to the same. Therefore, the archbishops, for the good and accommodation of the fourth part of St Andrews parish, which is very large, have allowed this vicarage to the minister at Cameron, with some bolls of victuall furth of the teynds of St Andrews parish beside.

SECTION IX.

OF THE PROVEISTRIE OF KIRKHEUGH.

THIS benefice was called of old, *Ecclesia beatae Mariae de Rupe, et capella domini regis Scotorum*, as the charter and writs granted to the vassalls of the lands holden thereof, by the proveist and chapter of this chapele, with the seall of the consent of the same appended thereunto, do evidentlie testifie; which seall bears the blessed virgin carrying the holy Babe, sitting, as it seems, under a cloath of state, or in a great portico or entrie, excellentlie cut, with a little division on each side, and there a man worshipping on each hand of the image, with this circumscription: *S. capituli ecclesiae Sanctae Mariae capellae domini regis Scotorum*. The reverse bears a king crowned, sitting with a long close mantle and garment, girt in the middle, very antique, holding a sword in his right hand, and a monde or globe in his left, with the same circumscription.

From the name *Maria de Rupe* some have conjectured, that is meant the old chapele, built without or at the back of St Andrews bulwark, now quite demolisht, dedicate to the blessed virgin. Vide chap. ii. sect. 3. But this is merelie conjecturall, otherwayes this benefice must needs be

a great deall older than commonlie it is held to be; and if it were so old, it could not be called *capella dom. regis Scotorum*. From which pairt of the circumscription it is certaine, that it could not be founded before the days of King Kenneth the second, towards the middle of the ninth centurie, the Pights ever before that holding all the lands in this pairt of the countrie, and not the Scots, till the extermination of the Pights. [However, though it had been founded by a king of the Pights, it might, upon a change of patrones, be termed *capella dom. regis Scotorum*.]

In the grant of the priviledges by King James the first to the universitie of St Andrews, one of the witnesses is Mr Robert Lamby, *praepositus capellae nostrae Sti Andreae*, dated anno regni 26, which must be the year 1430. It is possible that the veneration to this old chape, built as the tradition goes, by Regulus and his companions at their arrivall, might have given a found to this proveistrie, erected of a much later date.

From its being called *capella dom. regis Scotorum*, as on the seall, and in Fordun's *Scoti Chron. lib. vi. cap. 44*, some think that a Scottish king founded and dated the same: Yet both Sir Thomas Hope, near fiftie years agoe, and the Lord Stair of late, hold expresselie, that the same was founded by one of the Macduffs earles of Fife. And this is all the certaintie we have for the foundation of this benefice, none of our historians giving any accompt thereof, except Fordon in *Catalogo Praepositurarum et Praefectarum*, who asserts, that Constantine the second, King of Scots, founded the same; as probable as any other. He began to reigne anno 858, and did reigne till the year 874. [So also Gilbert Brown, cited by Dempster in his *Apparat. p. 77.*] All the records and registres of this and other benefices, being either destroyed or carried off the kingdome at the reformation, which (whatever other
good

good effect it had, yet it) occasioned an irreparable loss of the knowledge of our kirk benefices, with the splendid antiquities and generous piety of our ancestors; so that often we must be content for our information, to rely upon fragments, tradition, and oft times conjectures; and it is good if they be likeliest and any way rational.

In the extract furth of the registre of the monasterie of St Andrews, mentioned above, chap. vii. sect. 1. there is express mention made of three baronies within the Curfus Apri, Baronia domini episcopi, Baronia domini priores, et Baronia Kalediorum. This third must needs be that we are now treating about, commonlie called the proveistrie of Kirkheugh, especiallie since, 1^o. Within the boar's chace lie all the lands which hold of this proveistrie, which are afterwards enumerate. 2^o. This benefice hath its owne baillies and peculiar courts in the same manner, although not so amplie endowed with priviledges, as the archbishops courts, by reason of his regalitie, within which some think this benefice is eminenter includit.

The proveistrie of Kirkheugh had the common fate of other church benefices in the kingdome at the generall annexation of the same to the crowne anno 1587. But the parliament anno 1606, chap. ii. intituled, Act anent the restitution of the state of bishops (in consideration that George, then Archbishop of St Andrews, resigned the castle of St Andrews and yairds thereof, and consented to their dissolution from the archbishoprick, and disposition of the same to George Earle of Dumbar), disposed this benefice, called in the act the proveistrie of Kirkhill, the archdeaconrie and vicarage of St Andrews, to the said George Archbishop of St Andrews and his successors in all time coming, with a pension of 300 merks, ut vide in the act.

In the charter called the golden charter, granted by King James the second to Bishop James Kennedy, among the lands there insert, almost
all

all the lands holden of this benefice are exprest, with many others that hold of the priorie and archdeaconrie, and all the lands then disponed being then erected into a free regaltie, consequentlie some think that the archbishop's baillie, viz. the Earle of Crawford, had a right to the bailliarie of this benefice. Whatever may follow upon that disposition and erection, yet the archbishop and the proveist of Kirkheugh have been still distinct and different superiors; and the later still entered his vassels to the lands within the proveistrie holding thereof as the former did, till the annexation. And for the Earle of Crawford's right to the bailliarie thereof, it is alledged and claimed to be by this title. James Lermont of Dairfy obtained of the proveist of Kirkheugh (both before the annexation of this benefice to the crowne anno 1587, and to the archbishoprick of St Andrews anno 1606), then the minister of Seres, the few of the kirk lands of Seres for yearlie payment of 20 libs. and the office of baillie of the Kirkheugh, with the said 20 libs. of few-dewtie disponed to him for his baillie fee; and then resigned the same, with his heritable offices of bailliarie, generall justiciarie, &c. in the archbishoprick and priorie, in the king's hands as superior, by the act of annexation, for infeoftment to himselfe in liferent, and to William Lermont his sone in fee. And in November 1595, they are all infeft therein by virtue of a precept upon the king's charter (which containes a new gift of all these heritable offices contained in Archbishop Hamilton's charter anno 1562; also of the office of bailliarie of the proveistrie of Kirkheugh), and in all the offices abovenamed, and in all the lands and temporalities thereof, and in all the fees and casualties of the same. Thereafter all these offices were apprysed from the Lermonts by Robert Lord Lindefay, the Earle of Crawford's predecessor, who upon his rights is infeft, by virtue of a charter granted to him by George Archbishop of St Andrews, in all these offices, as well of old holden of the archbishop as of the proveist
of

of the Kirkheugh, with all the fees belonging thereto; and it is informed that this charter is ratified in parliament.

Albeit the Earle of Crawford is thus stated in the office of the bailliarie of this benefice and others, by appryng the right thereof from William Lermouth, who purchased the right thereto from the proveist of Kirkheugh, ut supra, and that his Lordship's predecessor Robert Lord Lindsay was infeoft therein by charter from the Archbishop of St Andrews, after the annexation of the benefice to the archbishoprick in 1606; yet the Lairds of Craighall (who formerlie held the baronie of Kinninmouth, cum decimis inclusis, of the prior) acquired the same from the Duke of Lennox in the time of the erection of the priorie, in a temporall lordship, and was infeoft therein upon the duke's resignation confirmed in parliament, to be holden of the king blench, as is exprefs and clear by the charter of mortification of the priorie to the archbishoprick, ut supra, chap. x. sect. 2. [Also Archbishop Spotswood, by his charter dated 1 December 1621, narrating that Mr Thomas Hope, advocate, and Mr John Hope his sone, and their predecessors, were infeoft in the kirk lands of Seres, of old belonging to the proveistrie of Kirkheugh, and in the heritable office of bailliarie of all lands belonging to the said proveistrie, i. e. holden thereof; also narrating the act of parliament anno 1606, annexing this benefice to the archbishoprick; therefore gives, grants, and dispones to the said Mr Thomas and Mr John Hopes, and their heirs, &c. the kirk lands of Seres, with the house, biggings, &c. and the office of bailliarie of the proveistrie of Kirkheugh, and of all lands belonging thereto, with the seafine oxen for the office of bailliarie, and haill amerciaments and issues of the baillie court, to be applied to their own use; with all the liberties, priviledges, and emoluments belonging to the foresaid office, paying therefore yearlie 20 libs. Scots, which is gifted and disponed to them and their foresaids *pro stipendio et salario debiti functionis officii ballivatus*, ac-

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cording

according to the old infeoftment of the faids lands and office; et praeftando pro dicto officio ballivatus debitum fidelitatis juramentum to his Lordship and his fucceffors, et exsequendo dictum officium debite in omnibus, nomine albae firmae. And the faids Mr Thomas and Mr John Hopes are infeoft upon this charter in the kirk lands of Seres and office of bailliarie, with all the priviledges, &c. December 12. faid year.] The Lairds of Craighall having the kirk lands of Seres and a right thereto, have been in ufe to hold courts as baillies of the proveiftrie of Kirkheugh, and therein to call the Earle of Crawford as owing fuite and prefence therein for his Lordship's lands of Struthers, Balmaine, &c. which formerly held of the proveift of Kirkheugh. Thus Craighall claims a right to be baillie of the Kirkheugh, and by virtue thereof fues a right to the bloods and riots committed within the proveiftrie, and alledges that the inhabitants of the fame ought not to be compelled to pafs upon affizes before the Earle of Crawford or his deputies as ftewart: Yea and further claims a power to caufe thefe within the proveiftrie, and the Earle of Crawford's owne tenants, to make weapon-fhawings at his command, albeit it be alledged, that in former times at weapon-fhawings all the vaffells and tenants of the archbifhoprick, priorie, archdeaconrie, and proveiftrie of Kirkheugh made compearance to the Laird of Dairfy as baillie and ftewart of the regalitie of St Andrews, becaufe the archbifhop his constituent has the lands of the archbifhoprick, priorie, archdeaconrie, and proveiftrie of Kirkheugh difponed in free regalitie by the golden charter, by which the haill inhabitants of thefe lands and within that regalitie be thereby exeemed from all courts, except the bifhop. And it is further alledged for the Earle of Crawford, that all the inhabitants of the proveiftrie of Kirkheugh were ever convened of old before the ftewart and his deputies, upon occafions of bloods and riots, and that then none as baillies of Kirkheugh ever pretended any right thereto.

[By

[By the eleventh of the unprinted acts of parliament 1621, the king and estates of parliament ratifie and approve the acts and statutes formerly made, uniting the proveistrie of Kirkheugh, place, and lands belonging thereto to the archbishoprick of St Andrews, in the haill heads thereof, and ordaines the same to be annexed in all time coming; and for that effect dissolves the haill lands, baronies, &c. pertaining to the said proveistrey, from the act of annexation 1587, and from all other acts made before or thereafter, which are annulled in so far as concerns the saids baronies, lands, &c. and of new unites and annexes the said proveistrie, with the place thereof, haill lands, baronies, &c. pertaining thereto to the archbishoprick of St Andrews, to remain therewith inseparable as a part of the patrimonie thereof for ever; excepting from the act the kirk of Seres, parsonage and vicarage thereof, which is separate and dismembered from the said proveistrie, and is erected in ane severall benefice, whereof the right of patronage is disposed by the king to the Lord Lindefay conforme to the writs made thereupon, which are ratified by the foresaid act and declared to be no wayes comprehended therein, but altogether excepted therefra, with reservance of the kirks of Strabrok, Ardburthnot, Dyfert, Benholme, and Fetteresso.] This much I have come to know of the Earle of Crawford and the Laird of Craighall their claimes and pretensions to the office of bailliarie of this benefice; but I presume not to determine who has best right, inserting them only for information.

The proveist of Kirkheugh his manse was that old house standing on a little height above the shoare of St Andrews, now in no good repaire, having a rising thereto on all sides, except at the north, and is called at this day the Kirkheugh; and at the back of the house there is a little heugh south-west to it; and a little north from the house are to be seen certaine ruins of old buildings, which were the chaple itselſe, and some other

other houses for accommodation of the chapter or small convent belonging to the chaple*.

In the tack of the teynds, parsonage and vicarage of the lands of Kinglassie, set by Mr Thomas Methven prebender of the prebendarie of Kinglassie, alias Kingask, to Alexander Winchester, with consent of Mr James Lermouth proveist of Kirkheugh, and the prebenders of the colledge kirk thereof, it is called the Colledge Kirk of our Lady of the Heugh beside the citie of St Andrews. The tack is dated Feb. 1575, and has the common seall (which is round, and of three inches diameter) and the fether his proper seall appended. The tack is subscribed by the granter, the proveist above named, and Mr William Russell, who subscribes prebendar of Duray and Rungallie. The tack-dewtie is eight merks. But this prebendarie belongs now to the New Colledge of St Andrews, and the present tack-dewtie is 30 libs.

The state of this benefice at the generall assumption of the rents of church benefices of this kingdome, anno 1561, is recorded thus in the books of assumption.

The rentall of the proveistrie of Kirkheugh (called the Kirkhill) consists of the fewed lands of Kinaldie and Gilmertoun, and the teynds of Craighall and Inglis-Tarvet, and the lands of the parish of Seres.

In money,		L 176 : 14 : 8.
Beare,		3 chald. 9 bolls.
Meall,		9 ——— 11 ———
Kean oats,		1 ——— 6 ———
Kean fowls,		5 duffon.

The lands holden of the proveistrie of Kirkheugh in the time of Bajamont's taxation, near the end of the thirteenth centurie, were these following,

* Very little now remains of these buildings, viz. a single gavel with a door in it, and the foundations of some walls. But whether these are the ruins of the manse or of other houses cannot now be known.

lowing, viz. Balmaine and the mylne, Souther Kinaldie and the mylne, Kinaldie Norther, Gilmertoun, Lambieletham and Carngour, the kirk lands of Seres, Kinkell, and Snadoun; with the teynd of Oughter Struthers, Craigrothie, Caffindillie, of the baronie of Craighall, Inglis-Tarvet, Bandirren, Halteses, Hilteses, Tefemylne, Easter Pitfcottie, Baltillie, and Kingerrock.

For the number of the prebendars of this benefice, I find by another tack of the teynd sheaves of Kinglassie, set by the said Mr Thomas Methven, with consent of Mr Thomas Buchanan proveist of Kirkheugh, and the other prebendars of the said colledge kirk, dated March 1594, subscribed by the setter and the said proveist. The other prebendars subscribing are, the parson of Feteresslo, the parson of Dysfert, the prebendar of Duray and Rungallie, the prebendar of Cameron and Cairns, the parson of Bervie, the parson of Strabroke, and [the prebendar of Kinkell, Arbuthnot,] parson of that ilk; so that in all there has been about this colledge a proveist and nine prebendars at least. But it is to be remembered that there are other two kirks, viz. Arbuthnot and Benholme, which depended upon this benefice.

RELIQUIAE DIVI ANDREAE,
OR THE
STATE OF THE VENERABLE AND PRIMITIAL SEE OF
ST ANDREWS.

CHAPTER XI.
OF THE BISHOPS AND ARCHBISHOPS OF ST ANDREWS.

SECTION I.
A CATALOGUE OF THE BISHOPS AND ARCHBISHOPS, ACCORDING TO
SPOTSWOOD.

840 ADRIAN
Kellach
Malefius
Kellach II.
Malmore
Malifius II.
Alwinus
Maldwin
Tuthaldus

Fothadus
Gregorius
Edmundus
Godricus
Turgot
Eadmerus
Robert
Arnold
Richard

Roger,

Roger	William Shevez
William Malvoisine, chancellor	James Stewart, chancellor
David Benham	Alexander Stewart, chancellor
Abell	Andrew Foreman
Gamelinus, chancellor	James Beatoun, chancellor
William Wifhart	David Beaton, cardinall and chancellor
William Frazer, chancellor	John Hamilton
William Lambertoun	John Douglas
James Bane	Patrick Adamfone
Vacatio 9 annorum	Vacatio 15 annorum
William Landells	George Gladstanes
Stephen	John Spotswood, chancellor
Walter Traill	Vacatio 23 annorum
Vacatio 13 annorum	James Sharp
Tho. Stewart	Alexander Burnett
Henry Wardlaw	Arthure Rose.
James Kennedy	
Patrick Graham first archbishop	

I have done litle more here but copied out this catalogue as I found it in the reverend Spotswood, a grave and sage author, and the appendix latelie come out to his historie, [with a very inconsiderable change,] and shall only add thereto this advertifement, although something unwillinglie, that in this enumeration of the prelates of this see (exactly agreed upon by that excellent prelate and his appendicer), one Daniel Bishop of St Andrews is omitted, whom I find particularlie named and designed one of the bishops of St Andrews in Bishop William Landell his confirmation of the rights, &c. of the monasterie of Haddingtoun, dated May 20, 1359, where the granter of the charter, speaking of the founders of, and benefactors to this monasterie, there are some bishops of
St

St Andrews twice named and thus ranked: Richard, William, David, and Daniel, being all the confirmer's predecessors in the see of St Andrews. But by Spotswood and the said catalogue there is no place found for this Daniel, except we conjecture that he immediatelie preceeded Landells the granter of the confirmation, at which time, according to this author, the see vaiked nine years. How to salve the primate's authoritie for omitting this Bishop Daniel against the forecited testimonie, which is so expressive, I know not, except by admitting this criticisme, whereof a good antiquarie of my acquaintance hath sagaciouſlie taken notice, that in the copies of the foundation, whereof each of us hath one, Daniel should be reade Gamel, for Bishop Gamelinus, who preceeded Landells this confirmer. But the foundation being in good Latin and correct, it seemes not likelie that the name of a bishop was curtailed and mistaken so grosſlie.

SECTION II.

AN ACCOMPT OF THE MOST REMARKABLE ACTIONS OF SOME OF THE BISHOPS AND ARCHBISHOPS OF ST ANDREWS.

I PRESUME not to attempt ane historie of the venerable prelates of this see, one of the number having done that already, viz. Archbishop Spotswood in his historie of the Church of Scotland, from p. 25 to p. 98, I shall only give accompt of some scant gleanings of my owne from him and some other documents I have made use of, which may serve for memoires of some of the prelates of St Andrews their most considerable actions and accidents in their time.

Of what accompt and estimation the venerable prelates of this see were of old, will clearlie appear from what our learned historian Hector Boeth
fayes

fayes in his historie of Scotland, lib. x. fol. 208, in the life of King Kenneth the second, *Tanta reverentia inter homines, tantaque vitae innocentia, et erga deum pietate facer divi Andreae pontificatus ab institutione sui longa episcoporum serie ad tempus quo hodie commentabamur* [scribit ad annum 1526] *est continuatus, sex nempe supra triginta antistites et eorum complures inter divos relatos illic sedisse perhibent, ut nusquam gentium verae religionis cultus, morum consentiente probitate, magis effulserit*; which passage is especiallie taken notice of by the reverend Joseph Hall, Bishop of Exeter, in his book of *Episcopacie by Divine Right*, and is cited by him from the learned Sir Henry Spelman.

[And Dempster in his *Apparat. ad Hist. Scot.* p. 63, speaking of the prelates of this see, saith, *Vix dici poterit quam sanctae piaque ei antistiti (i. e. Andreapolitanae) ecclesiae Scotiae morum gesserint, quantaque probitatis fama apud exteros vigeret, ut raro unquam regni procuratio, rege minore, aliis quam ei committeretur, nec legationes de rebus gravioribus, nisi eo misso, decernerentur; nec immerito, quippe ab initio, ad annum 1500, plerique horum praefulum sanctorum catalogo ascripti.* But I must be speciall, these testimonies being generall.]

ADRIAN, according to Spotswood, is the first bishop of this see of St Andrews, of whom we have a certaine accompt. He was killed by the Danes in the Isle of May, anno 872 [or 874,] with Strobrandus a bishop, Monanus ane archdeacone (from whence St Monance), Glodianus a presbyter, and other churchmen, who fled thither for safety after the great overthrow given to the Scots by the Danes in the reigne of Constantine the second, in the east end of Fife near Craill. In this bishop's time, at a convention in Scoone, past many good acts for reforming abuses among the clergie. [Of this Adrian see Camerarius de Scotorum fortitudine et pietate, lib. iii. p. 110.]

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There is a litle written book in good Latin, not very old, entittled, *De Episcopis et Archiepiscopis Fani Andreae*, which names Spothadus, alias Sfothadus, alias Fothadus, for the first bishop of this see, then called Kilrewle, about 100 years after the translation of the bishoprick hither from Abernethie by King Kenneth the second, and asserts that he was the first bishop of Scotland that had a certaine seat, viz. ad fanum Reguli, and that he gave many ornaments to the church; among others evangelium sacrum argentea theca inclusum, prefixing his owne name, and placing the same on the high altar then in St Rewle's church, toward the north, with this distich in a Scots character:

Hanc evangelii thecam construxit aviti

Fodauchus, qui Scotis primus episcopus erat.

He was consecrate anno 954, and was banisht by King Indulfus anno 692. Thus the MS. And it agrees well enough with Bishop Leslie's chronologie, but not with Archbishop Spotswood's accompt, which seems more honourable and just.

[The forenamed Camerarius, lib. iii. de Scotorum, fort. p. 95, says he was confessor to King Malcolme the second (and chancellor also), who began to reigne anno 1004. Buchanan also mentions him, lib. vi. Bishop Leslie, lib. v. p. 192. and Boeth, lib. xi.]

KELLACH, [Kenlaucht, or Cellach,] the second of that name, was the first bishop of this kingdome that went to Rome for confirmation. In his time Constantine the second renuned his honours and crowne, and retired to live among the Culdees at St Andrews, where he died five years after, being made a prior of the Culdees there. [Yet this is contradicted by some ancient authors, whereof Dr Jamieson names four or five; but I have seen none of them. This Kellach sat bishop four years and sixteen days.]

FOTHADUS

FOTHADUS (according to the MS. Sphothadus the second, and seventh bishop of this see, but with Spotfwood the tenth,) was a man of great wisdom, holyness, and authoritie, by which he did compose and accommodate the commotion raisit betwixt Malcolme the second and Grimus, competing for the crowne of this kingdome and for the succession, upon the conditions mentioned by Bishop Leslie, p. 192, and by Buchanan, p. 195. [Boeth, lib. xi. fol. 244. And by his pains these two kings came to an agreement. He lived about 100 years after the translation of the see from Abernethie to St Andrews. The Scoti Chronicon sayes of him, Hic antistes a quibusdam traditur fuisse primus episcopus qui in Scotia certam sedem habuerat ad fanum Reguli. But this is contrarie to Archbishop Spotfwood, a worthie author, who makes him only the tenth bishop of St Andrews, which is the more probable opinion, he being consecrate only anno 954.]

GREGORIE in his time, bishops, who before administrate their functions indifferentlie in all places, had limits appointed to them for the exercise of their jurisdiction. And at that time to St Andrews was committed the oversight of Fife, Lothian, Merse, Stirlingshire, Angus, and the Merins, in a convention of the estates of this kingdome holden at Forfar by King Malcolme the third, alias Malcolme Kenmoire. [He sat bishop two years.]

TURGOT, the tutelar saint of Archangell, [came to this see anno 1107 or 1110, being then Dunelmensis monasterie secundus praepositus decanus et per dioecesim primarius, saith the MS.; and adds, that he was Vir sane multarum literarum peritus, religiosus, mitis, prudens, et modestus, ut Possevinus in apparatu ad historiam ecclesiasticam.] He wrote Annales sui temporis, Chronica Dunelmensia, Librum de Regibus Scottorum. Also he wrote the history of King Malcolme the third and Queene Margaret, et Rerum Scoticarum Chronicon. This last was continued

tinued by John Fordun; et Fordano superaddit magnus Maccullochus, opus infigne, magni voluminis, et manuscriptus liber longe elegantissimus, sayes the written book of the bishops of this see. Also it adds, that Turgot, at command of King Alexander the first, founded the kirk of Scoone in honour of the Trinitie, and another at St Andrews in honour of Michael the archangel. But if these dedications be not quite contrare, it is certaine that that at St Andrews was dedicate to the Trinitie, being the present parochiall church there, and now the cathedrall church also. [He sat bishop seven years. He had been prior of Durham, where he died, and was buried anno 1117, says Spotswood.]

GODRICUS anointed King Edgar in the beginning of the twelfth centurie, at his coronation, to whom this ceremonie was first performed in Scotland, and which St Margaret the Queene obtained from Pope Urban the second. Yet Buchanan will not have this ceremonie to obtain in this kingdome till the coronation of David the second, anno 1329 or 1330, by a grant from Pope John the twentieth-second.

ROBERT Bishop of St Andrews founded the priorie of St Andrews, and obtained to the citie of St Andrews the liberties of a burgh royall, placing Maynard, a Fleming, the first proveist thereof, by consent of King David the first, about the year 1140. Nota, in the charter granted by this bishop to the citie, William Torendell prior of St Andrews is the only witness; and some think that he was the first prior; but the Scoti Chronicon names him not.

ARNOLD was the first Bishop of St Andrews who was legatus a latere, the office being resigned to him at his promotion to this see by William Bishop of Murray, then the Pope's legate, at command of Pope Eugenius the third, [sayes Spotswood. But that Pope was dead some years before. Therefore, if he had a pope's command for it, it behoved to be Anastasius the fourth, or Adrian the fourth.] The MS. beforementioned sayes,

fayes, that one Andrew who preceeded this Bishop in this see was the first legate a latere in Scotland. This Arnold founded the cathedrall church of St Andrew in Kilrewle, in the time and presence of Malcolme the fourth, about the year 1159, and then gave to the prior and chanons of St Andrews, who were of the order of St Augustine, certaine lands, quarum redditibus sacra tuerentur ut ibi esset sedes totius episcopatus, the MS.

RICHARD, in his time was the church of Scotland declared free of all subjection to the see of York by a sentence of Pope Alexander the third, the Scots bishops consecrating this Richard themselves. [He is called episcopus bonus, et ecclesiae Scoticanæ insigne columnen, qui eam ab omni damno in sua libertate defendit. He lived in the dayes of King William the Lyon.]

ROGER, [cognatus Gulielmi regis Scotorum, et regni cancellarius, filius Comitis Leicestriae, was consecrate anno 1198. Chron Melros.] He first built the castle of St Andrews, about the year 1200. It was after that quite demolisht by Andrew Murray, who took it from the Inglishes who keept it for a garrison. The bishops of this see in their charters call the castle of St Andrews, Palatium nostrum.

WILLIAM MALVOISIN recovered the rents of this see being alienated by his predecessors, advanced the fabrick of the cathedrall, and suffered none to usurp upon the church and its possessions. He was chancellor of the kingdome, and crowned King Alexander the second; and christened him also, sayes some. He brought home out of France some Dominicans, Franciscans, Jacobines, and of the monks called Vallis Umbrosae, not known here before, who by their craft and pretensions to ane austere life, supplanted the credit of the priests, and were upheld by the Pope, whose designs they advanced. This bishop founded the hospitall of Lochlevin, called Scotland Well, dedicated to God and the blessed

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virgine, for the maintenance of poor people resorting thereto, cum terris, decimis, obventionibus, oblationibus, et omnibus aliis ad eandem ecclesiam Urch-hitihumenefin [the kirk of Moonzie] pertinentibus (salvis nobis et successoribus nostris synodalibus) sayes the foundation, which was about the year 1230.

DAVID BENHAM or BARNAM, kept a severe hand over the clergie, especiallie the monks and religious orders. And in ane assemblie holden at Perth anno 1242, with the king's consent and in his presence, made good acts for reforming of abuses and securing the clergie in their possessions and rights. As he travelled to Rome he was taken prisoner in Germany by the Emperor Frederick the second, and dismiss upon his promise to return home, which he kept. He confirmed Bishop Malvoisin his foundation of the hospitall of Scotland Well, by a charter dated in crastina circumcissionis domini anno 1250, bearing, Nos dictam domum cum omnibus pertinentiis et libertatibus suis, cum omnibus redditibus et bonis mobilibus et immobilibus ad eandem spectantibus, Deo, beatae Mariae, et fratribus ordinis Stae Trinitatis et captivorum, dedimus, &c. statuentes, ut in dicta domo praefatus ordo Stae Trinitatis et captivorum in perpetuum observetur. Bona autem immobilia, viz. locum ubi fundata est praedicta domus, cum aedificiis et aliis pertinentiis suis, ecclesias de Krichucumnesin et de Kernech, et terram de Findachen, et Kilnegad, per suas rectas divisas, et alia mobilia et immobilia dictae domui nunc collata, vel quae minister et fratres ejusdem justis modis in posterum adipisci poterint, ipsis fratribus, ratione patronatus et auctoritate episcopali, concedimus et confirmamus ad sui ipsorum sustentationem, et pauperum hospitalitatem, secundum statuta ordinis sui facienda, et haec teneant, possideant, &c. sicut puram et perpetuam eleemosynam, &c. [He was sent to York with divers of the Scots nobilitie to see the marriage of King Alexander the third of Scotland and Margaret

ret eldest daughter of King Henry the third of England duly performed, the king being then about ten years of age. The bishop died of a fever May 1, 1251, having sat thirteen years and three months. He was buried in the abbey church of Kelso, and had been the king's chamberlane.]

GAMELINUS his entrie to the see was much opposed. He refused the king's command to absolve Sir John Dinmoore, who was excommunicate for oppressing the prior of St Andrews, except satisfaction were made for the offence, for which the bishop was ordered to depart the kingdom. In his time the Carmelite friars came into Scotland. He opposed the Cummins, who ruled the court in his time. He was absolved of all the crimes objected to him by the pope's legate, who was judge thereof; [others say by the Pope himselfe.] Thereafter he was banisht and recalled by King Alexander the third. He was once chancellor of Scotland, but enjoyed the place only a short time.

WILLIAM WISHART Bishop of St Andrews was present in the council of Lyons. In his time the power of electing bishops was transferred from the Culdees to the clergie; and Bajamont the legate came here from Rome and taxed all the benefices in the kingdom by a table, called afterwards Bajamont's rolls. This bishop was in esteeme for his virtues, piety, learning, and eloquence, that nothing was done in church or commonwealth without him. He was sent ambassador to France [with William Bishop of Dunkeld] for renewing the league, and to treat a marreage with the French king's daughter, [i. e. Philip the third, surnamed the Hardy,] to our King Alexander the third then a widower. He advanced the cathedrall verie much, and furnished it with all necessities. [I find this character of him: Fuit virtutis et pietatis ornamentum; erudita facundia, et docendi assiduitate, ortu, eruditione, caeterisque virtutibus episcopalibus nobilis, &c.]

WILLIAM

WILLIAM FRASER was elected bishop by the clergie, not by the Culdees. He with the Earles of Fife and Buchan were made governours of Scotland benorth Forth after the death of King Alexander the third. Thereafter he was sent into France to renew the old league betwixt the kingdomes, and was chancellor of this. He died at Arteville in France. But his heart by his command was brought home to St Andrews, and being put in a silver boxe was buried, by Lamberton his succeffor, in the wall of the cathedrall church near Gamelinus's sepulchre. This bishop fought by all means to better the state of the church. And at his first admission, says Spotswood, he purchased the priorie of May from the abbot of Reading in England, which he gave to the prior and chanons of St Andrews [who gave it to the priorie of Pittenweyme.]

WILLIAM LAMBERTON [was first Bishop of Glasgou and chancellor, and afterwards chosen Bishop of St Andrews, and translated thither November 9, 1317.] His election was vehementlie opposed by the Culdees, ut vide, chap. iv. sect. 1. In this bishop's time the Red friers, called Templars, constitute by Baldwin King of Jerufalem 200 years before for the defence of that citie, were suppressed for their inveighing and exclaiming against the corruptions of the church, by means of Pope Clement the fifth, and their estates were given to the hospitallers and knights of St John. This bishop at first swore fealtie to Edward King of England; but thereafter in favour of Robert Bruce his cause. He gave his money and horses to James Douglas [sone to William Lord Douglas, surnamed the Good,] who went and joined with King Robert. He repaired his palace, i. e. the castle of St Andrews, built Moniemeall, Torrie, Dairfy, Inchmartach, Muckhart, Kettinis, Linton, Monymusk, and Stow in Tweddale, as houses for himselfe and his succeffors. He finisht the cathedrall church, [which is called nova ecclesia cathedralis metropolitana et conventualis], and did dedicate the same with great solemnitie

lemnitie anno 1318, in presence of King Robert the first, seven bishops, fifteen abbots, and many of the nobilitie. He adorned the chapter-house with curious seats and ceiling, furnished the canons with vestments for their service, and their libraries with books, and at the dedication of the church, he procured from the king an annuitie of 100 merks to the abbey furth of the exchequer, which was afterward redeemed by the gift of the church of Fordun in the Merins. He gave to the prior and canons of St Andrews the churches of Dairsy and Abercrombie. The MS. says of him, *erat vir incredibili prudentia, genere autem illustris, sed doctrinae, virtutis et eruditionis nomine illustrior*. [He sat bishop thirtie years here, and died June 17, 1328.]

WILLIAM LANDELLS Bishop of this see, [being after the canons election consecrated by Pope Benedict the twelfth,] was taken captive with King David the second at the famous battle of Durhame, anno 1346, and thereafter ransomed. This bishop procured an abolition of the old and ill custome, that the king's officers seized upon all the moveables of bishops when they died, as belonging to the king; and procured libertie to all prelates to dispose of their goods by testament to whom they pleased, and if they should die intestate that their nearest of kin should have right thereto, which priviledge he first enjoyed himselfe. This bishop was noble born, and heir of great possessions, of a generous mind, and was given to all goodness, says Spotswood: and the written book of the bishops and archbishops hath a verie high commendation of him. In his time the cathedrall church of St Andrews was burnt. Ford. Scoti Chron. lib. vi. cap. 45. [He was bishop fortie-four years.]

WALTER TRAILL (after a noble epithet from Pope Clement [the sixth] at Avignon, that he deserved better to be pope than bishop, and that the place was better provided than the persone), was preferred to the

see of St Andrews, and had the affairs both of church and state cast upon him, which he most wifely and happily managed. He repaired and built a great part of the castle of St Andrews, where he died. The MS. says that he built a magnificent cell in the new cathedral, betwixt the pulpit and Bishop Lamberton's tomb. This bishop is called *Papae referendarius, idem quod relator, a referendo supplicibus responsa; ideo sic dictus, quod ad eum universae publicae deferentur conscriptiones, quas ipse sigillo sibi commisso muniret.* In some things this office was like the master of the quests, and in others near the office of chancellor. This office was brought in by Justinian, and kept up both by the Roman emperors in the great church of Constantinople, and by the kings of France, who for a long time had no other chancellor; therefore the office hath been near the same. This office was also in use in England. Plura vide in Spelman's Glossary.

After this Bishop Traill's death, in 1401, THOMAS STEWART, son to King Robert the second, uncle to King James the first, was elected to this see. But he affecting a retired life, refused to accept; till whose death the chapter would make no new election; so the see was vacant some years.

HENRIE WARDLAW, Doctor of the canon law, precentor of Glasgow, [*Vir sanctimonia vitae apud omnes probatissimus, fidei Cameraarius,*] and nephew to Walter Wardlaw Bishop of Glasgow, cardinal, was promoted to the see of St Andrews [circa annum 1404.] His memorie is fullied for the death of John Resby and Paul Craw, who were condemned and burnt for some opinions derogatorie to the papacie; yet he was an excellent man, and repressed many disorders that had crept in among the clergie, and was so extremely addicted to hospitalitie, that being asked by his servants whom he would first name and set down to be entertained at his house, he answered, Fife and Angus.

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He built the stone bridge at Edenmouth, called the Guard-bridge, the fairest in Scotland, except that at Glasgow and at Dee. He first opened the public schools at St Andrews anno 1411 (the same year that the battle of Harlowe was fought), [with the consent of the then prior, chapter, and archdean of St Andrews after named. The erection is dated penult. Feb. that year, *secundum cursum et computationem ecclesiae Scoticae*. And at the same time, and by a gift of the same date, he granted them their priviledges, as may be seen in the universitie register, MS. parchment, bound black and clasped, beginning fol. 36. Nota, the principall grant of the priviledge bears, *Salvis privilegiis, libertatibus, et consuetudinibus domini prioris et capituli cathedralis ecclesiae Sti Andreae, ac archidiaconi ejusdem in ipsorum baroniis infra civitatem Sti Andreae.*] The great end and motive of the erection was that the youth of this kingdome might be educate in learning at home. He was assisted in his enterprife by many learned men then in St Andrews, especiallie James Bisset prior and archdeacon of St Andrews, Thomas Stewart, and others. He gave great priviledges to the professors and students and their servants, [in a solemne and speciall writ, entittled, *Concessio privilegiorum universitatis, &c.* sealed with the chapter seall, and dated apud St Andream in domo capitulari ecclesiae cathedralis penult. Feb. 1411. which priviledges were ratified by the pope and by most of our kings since that time; yea and by some of our archbishops, as by William Shevez, who granted a confirmation of these priviledges, dated June 2, 1479. Vid. the same, fol. 18. (pagina versa) in the black parchment book.] Anno 1413, Mr Henrie Ogilvie being sent to Arragon to Benedict the thirteenth (to whom Spain and Scotland adhered in the schism that then obtained) by this Bishop Wardlaw, at his returne brought most ample priviledges, and such as used to be conferred upon colledges, [the pope having sent hither at that time these writs; *Imprimis, Bulla foundationis universitatis*

universitatis Sti Andreae. Item: Bulla concessionis privilegiorum universitatis Sti Andreae. Item: Confirmatio privilegiorum universitatis Sti Andreae, containing Bishop Wardlaw his erection insert. Item: Bulla conservatoria universitatis Sti Andreae. Item: Bulla executoria. Item: Bulla relaxationis juramenti suppositorum, all of them dated 15 Kal. Septembris et pontificatus 190.] Thir public schools I find called generale studioforum virorum Gymnasium Sti Andreae de Kilrymonth; and that, convenerunt ad id undique viri doctissimi, maxime post Jacobi I. regis reditum. He caused divinitie, laws, and all pairts of philosophie to be taught there, taking the example of his foundation from that of the universitie of Paris, founded near the end of the eight centurie by Joannus Scotus, Claudius Clemens, Rhabanus Maurus, and Flaccus Alcuinus, all Scotsmen, sent by Achaius to Charles the Great to conclude the famous league betwixt Scotland and France to the mutual honour of both. The pope's confirmation of this foundation, [and the other bulls above mentioned, was received at this place with solemne processions, bonfires, ringing of bells, and all expressions of joy; and presentlie professors were established, who are named by Spotswood and Boethius. King James the first after his return from England, did much encourage and advance the work, and for that effect brought in the Carthusian monks [to Scotland.] The MS. adds, Convenere tredecem doctores theologi, decretorum octo, aliarumque artium plurimi professores, doctoratus omnes insignibus honestati. These settled first at St Marie's, now called the New Colledge, but then the Pedagogie, [which was gifted and mortified to the masters of the universitie, designed in the mortification thus, Decano facultatis artium, facultati, et ejusdem singularibus personis qui pro tempore fuerunt in universitate Sti Andreae, by the same Henry Wardlaw his charter, dated 9 April 1430.] I find this character given of Bishop Wardlaw: Erat severus et gravis luxuriae reprehensor

henfor et castigatorem, ut videre est ex acri illa et acerba infectione, qua in corruptos gentis nostrae mores in frequentissimo ordinum conventu, et in praesentia Jacobi regis I. invehctus est. Wardlaw died 1440 [or 1444,] and was buried in sacello divae virginis juxta peristylum templi coenobitarum.

JAMES KENNEDIE Bishop of Dunkeld, sister's sone to James the first, at the time being at Florence with Pope Eugenius the fourth, was [non tam omnium consensu quam desiderio,] chosen Bishop of St Andrews. Upon his translation to this see he put things therein to a most excellent order by his example and strict discipline, being a patern of virtue to the clergie, and a supporter of the king and kingdome by his counsell, especiallie at the insurrection of the Earles of Douglas and Crawfoord against King James the second, which once so terrified the king that he determined to leave the kingdome: But this excellent bishop disunited the rebels, broke their forces, restored the king to his estate, and the kingdome to peace. He was created chancellor of the kingdome anno 1455. Such was his prudence, that in the beginning of King James the third his reigne, affairs being extremelie embroiled and perplexed, no harme came to the state in his time: But after his death, anno 1465, all things both in church and state went to confusion. He was curator to King James the third, who missed him to his great loss. I find him characterized thus: Vir prorsus singularis, et quo nunquam ullus praeclarius de rege aut republica Scotorum meritus est; principem, factione nobilium fere oppressum, erexit et firmavit; disciplinas vagas et palantes, splendidissimo iis hospitio extructo, suscepit, et lautissimo stipendio iis constituto fovit et benigne habuit. Ejus opera, lites quae inter rectorem academiae et praetorem urbanum, super privilegiis academiae quibus in Andreapoli gaudere debet, exortas, anno 1444 composuit. The written piece of the bishops and archbishops of this see speaks most honourable of him thus:

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Supra

Supra quam dici potest nobilitate insignis, &c. Buchanan, ane author sparing enough of commendations, especiallie of bishops, being himselve a Puritane and inveterate enemie to all such and the hierarchie, is more profuse in his praise than any man else; yea than of his [patrone and] darling the Earle of Murray the regent. So worthie a prelate was Kennedie, that all our historians conspire to extoll him, and write panegyricks of him. There are three great works reckoned to have been done by him.

10. The building of St Salvator's colledge, endowing it with competent revenues (*ex redditibus ecclesiae*, says Buchanan), and furnishing it with costlie ornaments [and rich utensils, of a great value, whereof see the inventarie in the register of the universitie of St Andrews; item in a MS. in 4to. apud me; which colledge he first founded by his mortification and instrument of foundation dated 145 and got the same confirmed by Pope Nicholas the fifth, as the bull of confirmation dated bears. But thereafter this worthie persone by a new and second foundation, altered and changed the first in some points. It is dated April 4, 1458; which was also confirmed by Pope Pius the second by his bull dated Id. Sept. 1458.]

20. The building of that famous monument and sepulchre for himselve (*mirabili structura confectum*, saith the MS.) in the neat and handsome chaple of that colledge.

30. His vast great ship of great burden: All reported and believed to have been equallie expensive. He called John Aldmaire, alias Athilmare Doctor of theologie from Paris to be proveist of the colledge, who was dean of the facultie of theologie here afterwards, and to teach there *litteras humanas et divinas*. He furnished the colledge, *ad usum in sacris, calicibus, urceis vel annulis, phialis, pateris, pelvibus, cantharis ad lavacrum, candelabris, Salvatoris effigie duos prope cubitos longa, thuribulis, acereis, crucibus, aliis quoque vasibus ex argento auroque fabricatis; sacerdotum stolis, cappis, Dalmaticis tunicis, casulis (alias planetis, genus vestis*

vestis in facris hodie ab utraque parte concisa usurpatus, ante et retro, tantum producituf usque ad talos) ex auro argentoque textili villosa bysso palmata undulata, campanis, tintinnabulisque multis dulce fonantibus, auleis byssinis tapetibus ad templi et publicarum aedum ornatum; et verbo, nihil intus, nihil extra quod magnum sumptum et apparatus conditoris pro dignitate et animi magnificentia non ostenderet. His ex-interate bodie, embalmed with spices, lies in the foresaid curious sepulchre he provided and built for himselfe, upon the north of the high altar in St Salvator's church*.

PATRICK GRAHAME, brother uterine to Kennedie, says Buchanan and trulie, but according to others his nephew, Bishop of Brechin at the time, was not only Kennedie's successor, but was also the first archbishop of this see, which was procured at Rome from Pope Sixtus the fourth to silence the Archbishop of York his pretensions to a jurisdiction over the Scottish church. Grahame returned to Scotland from Rome [anno 1472] with a legantine power for three years, to reform all abuses among the clergie, and to cause them amend their wicked lives; but was extremelie opposed both by the court and church, ut in Buchanan, lib. xii. aliisque est videre. His singular and eminent patience is most remarkable, and his christian fortitude, well exprest under his manie and great troubles, which were these. His long constrained stay at Rome for fear of the Boyds' interest at court; the opposition he met with from the court who made sale of church livings, and from the clergie high and low who feared rigour in the execution of his legation; the inhibition from the king to exerce any pairt of it; the spite and malice of William Shevez [then archdeacon of St Andrews,] first his adversarie, then adjutor, and at last his successor; his excommunication by Shevez and Locky, rector

* This beautiful sepulchre is much destroyed. What now remains is the most exquisite workmanship of any of the ruins at St Andrews. The epitaph, consisting of two lines, is so defaced as to be perfectly illegible.—*Editor.*

rector of the universitie of St Andrews; the confiscation of his goods; sequestration of his servants; his being condemned guiltie of heresie, schisme, and simonie; his divers imprisonments in the castle of St Andrews, Inchcolme, Dumferling, and Lochlevin, where he died; all which he sustained most patientlie like a great prelate, and took all in good pairt, even from his enemies the clergie who feared a reformation. Buchanan, lib. xii. p. 423. faith, Rector, fretus Romani pontificis privilegio quo a jurisdictione Patricii erat exemptus, a sacris interdictit: and, p. 424, he thus characters this prelate; Vir nullius sceleris compertus, doctrina et virtute nemini sui temporis inferior.

Bishop Leslie asserts, that Grahame's bulls of primacie and legacie were published, as Buchanan says, Sept. 1472, and that the same was done maximi populi nobiliumque laetitia celebrata. And for the rest of the passages, according to his custome, he touches them very shortlie, not differing very materiallie from the common accompt, only he makes not Shevez so instrumentall in Grahame's miserie nor so much his enemy as other authors give him out to have been.

For all the affliction and disquiet the prelate met with, I find in a decreet pronounced by Archbishop Grahame and some assessors, in a provinciall synod or councill holden upon the 3d or 17th of July 1470, for composing differences arisen upon a bull of Pope Paul the second, betwixt Mr John Locky rector of the universitie and John Athilmare or Aldmaire the first proveist of St Salvator's colledge. He is designed thus: Dei et apostolicae sedis gratia, episcopus Sti Andreae, conservator privilegiorum ecclesiae Scoticae. [He sat bishop eleven years.]

WILLIAM SHEVEZ first was archdeacon of St Andrews, and then the first that was peaceable archbishop. Vir doctus et excellens cognitione medicae artis, et rei astronomicae imprimis peritus, multa valuit auctoritate et gratia apud Jacobum III. faith Dr Howie. He is taxt by our
writers

writers for his malice against Grahame his predecessor, and his uncleanlie entrie to the see. Yet Spotswood, though a severe censurer of him in these two heads, reproves nothing in his administration. He received the pall (pallium) as the symbol of the archiepiscopall dignitie, and was most solemnelie and honourablie invested in the church of Halyroodhous, in presence of the king, the bishops, and many of the nobilitie, [anno 1478.] He prevailed against Robert Blacater Archbishop of Glasgow, in the controversie concerning the primacie. The MS. saith of him, in astrologia, theologia et medicina, tales tantosque fecit progressus, ut aetate sua vix parem ei produxerat Gallia aut Britannia nostra. It is reported of him, that falling out of court with King James the third (for a peace he concluded in England, the Bishop of Dumblane, the Earle of Arguill, and Lord Avendale chancellor, anno 1482, with the Dukes of Glocester and Albanie) after the king's being set free from prisone, he was perswaded or compelled to quite the archbishoprick of St Andrews in favours of Andrew Stewart proveist of Lincluden, [and sone to Sir James Stewart, called the black knight of Lorn, and Lady Jean Beaufort King James the first his widow, whom Sir James married. Of this Mr Andrew Stewart see the royall genealogie of Scotland;] and so Shevez, as some say, became Bishop of Moray only for his life. But to prove this a mistake, Spotswood asserts that they both possesse their owne benefices till their deaths: Also I have seen charters granted by him some years after. The charter granted by King James the third confirming the golden charter, ut supra, chap. vii. sect. 2. makes honourable mention of this archbishop and of his services to the king. He put the body of St Palladius in a silver shrine, in the kirk of Fordun in the Merins, anno 1494; which shrine was afterwards sacrilegiousslie meddled with by Wishart Pittarro, after which the familie never prospered, as Spotswood observes, p. 17. Shevez died anno 1496, and was buried in the cathedrall church of St

Andrews over against the high altar, in a monument of brasse provided for him.

ALEXANDER STEWART, naturall sone to King James the fourth [and Mary Boyd, daughter to Robert Lord Boyd, or Robert Boyd of Benshaw,] after he had studied nine years with Erasmus in [Flanders and] Holland, at his returne was made commendator of Dumferling and Coldinghame, and after was promoted to the see of St Andrews, [and was chancellor to his death.] A character of him from his old master may be seen in his Chiliads, ad adagium illud, Spartam quam nactus es hanc orna. [It runs thus: Ei mira formae gratia, mira dignitas, heroica proceritas, ingenium placidissimum, sed tamen ad cognitionem omnium disciplinarum acerrimum, &c. And as it were in ane extasie he exclaims, Quam velox et quam felix ad quodvis ingenium, &c. ut ad literas felix ita ad bonos mores appositus, verecundi mores, animus sublimis, &c.] He augmented the stipends of the professors in the paedagogie, which formerlie were but small, and gave to them the fruits of the church of St Michael of Tarvet, near Cowpare. He rebuilt the chaple of St John the evangelist in the paedagogie, which had fallen; but where it stood is now uncertaine. His armes are to be seen on the bibliothek, on the north wall thereof to the street. He was killed at the battle of Flowden with King James the fourth his father, anno 1513. In this archbishop's time, John Hepburn, viz. in 1512, founded St Leonard's colledge, of whom I find this said: Hic cum de femente coenobii sui sollicitus esset, eademque opera, et ecclesiae et reipublicae Scoticae consultum vellet, ex redditibus Zenodochii (quod peregrinis suscipiendis qui ad reliquias divi Andreae visendas et salutandas frequentes olim huc veniebant, conditum fuit) et proventibus paroeciae divi Leonardi, et aliis proprio impendio acquisitis, collegium istud fundavit et erexit. Coenobiarchae institutum Alexander Stewartus archiepiscopus probavit, et literis suis et figillo munivit.

nivit. In the time of this archbishop, Bishop Leslie will have Bajamont the pope's legate to have come into Scotland for taxing the church livings; but this must be a notable mistake in this author; for, some thirtie years before that, in the time of King James the third, in the 43 act of his 6 parliament, anno 1471, mention is made of Bajamont's taxation; and it is there called ane old one. Therefore, it is to be concluded, that this legate came to Scotland for the purpose aforesaid in time of Bishop William Wishart, ut supra; [that is, in the days of King Alexander the third.]

JAMES BEATOUN [sixth sone to John Beatoun of Balfour, by Marjory Boswald, a daughter of Balmont's] Archbishop of St Andrews, was a great favourite of King James the fourth, and was often employed by him in embassies. In King James the fifth his minoritie he was chased from the court, yea and his owne dwelling, by Archibald Earle of Angus and the Douglasses, and was put to lurk among his friends to evade their furie and violence; [yea and to be a shepherd at Balgrumo in Fife says Mr Robert Lindsay of Pitcottie in his MS. addition to Hector Boethius.] But at their disgrace and banishment into Englande he was restored to all. In this archbishop's time many persones suffered and were burnt as hereticks for adhering to the reformed religion, although he was not violent that waye himselfe nor cared much how the church went. Towards the end of his dayes he committed the care of church affairs to his nephew David Beatoun, afterwards cardinall; and a litle before his death he began to build the New Colledge of St Andrews. Et paedagogium variis proventibus a se auctum, in collegium Marianum transmutavit, voluitque ut professores et alumni eadem mensa deinceps uterentur. Statuerat aedes paedagogii, et veteres et studiis adolescentium minus commodas, demolire, et a fundamentis magnificentius extruere; sed morte fuit preventus, varias tamen partes struxit, et ab aliis inchoatas et nondum absolutas, consummavit. Dicitur et primam pyramidem turri Salvatorinae imposuisse,

impofuiſſe, et quidem reum voti quod olim in collegio Salvatoriano cum operam literis daret emiferat, promittens fore (jam tum majores ſpes et ampliorem fortunam non praefumens) ut cum ad episcopatum Andrea-politanum eveheretur, iſtud effectum daret. But the New Colledge was not finiſht in his time, nor were the means he provided for it applied to that uſe. He deſigned and named ſucceſſors in all the benefices he enjoyed, which were both many and rich; among others his nephew David Beatoun to the archbiſhoprick of St Andrews and the abbacie of Ardbroth. This Biſhop James Beatoun was in great eſteeme with King James the fifth, and is by ſome extremelie praiſed and commended. He pronounced the ſentence of divorce betwixt the Queene dowager and the Earle of Angus her huſband, and confirmed the marreage between King James the fifth and Mary of Guife his Queene. [This archbiſhop is charaſtered, *Honeſto loco natus, ſacra et profana eruditione clarus, pietate etiam et religioſa vita conſpicuus, intuitu virtutis et meritorum gradatim ad ſummos honores aſcendit; maximis etenim reipublicae honoribus, ſummaque gloria, apud nos quam diutiſſime floruit; quantum caeteris omnibus ſuae aetatis viris clariffimis pariter et illuſtribus prudentia, ac rerum tractandarum ſcientia praecellerit, nemo eſt qui ignorare merito poſſit.* He was many years chancellor while Archbiſhop of Glaſgow, and continued for ſome time after he was tranſlated to this ſee. He was archbiſhop ſeventeen years.]

DAVID BEATOUN [third ſone to John Beatoun of Balfour and Elizabeth Monypenny,] ſucceeded his uncle in the ſee of St Andrews and commendatorie of Ardbroth. He was created cardinall by Pope Paul the third, and episcopos mirapicenſis by the king of France, anno 1538, while he was firſt ambaffadour there for anſwering the calumnies of the Engliſh and for renewing the old league. He was ambaffadour to France the ſecond time to treat of the king's marreage with Mary of Guife.

How

How much he was addicted to ambition appears in this, that short while after his instalment he convened at St Andrews four earles, four lords, many barons, five bishops, four abbots, many priors, deans, and doctors of the clergie and theologie, and in a public meeting of all, as cardinall, he had his seate raised and erected above the other seats. To expresse his enmitie against those he called hereticks, he caused burne many persones, and Sir John Borthwick in effigie. He diverted King James the fifth from the appointed interview betwixt him and Henry the eight of Englande his uncle, at York, for fear of King Henry's advice to his nephew about religion. He caused a priest counterfeit the king's testament after his death; at least lead the dying king's hand at his subscribing a paper wherein he was named the first governour of the kingdom, which took no effect, for the imposture was discovered; yet the deed was published at Edinburgh. His successor, Spotswood, calls him ambitious beyond measure; and, in punishing those he called hereticks, more than inhumane. His titles and designations in charters run thus: David miseratione divina Sti Stephani in Coelio monte de urbe Stae Romanae ecclesiae presbyter cardinalis, Sti Andreae archiepiscopus, totius regni Scotiae primas, et apostolicae sedis legatus natus, mirapicensis ecclesia in Gallia administrator, ac commendatorius perpetuus monasterii de Ardbroth. The more to aggrandize himselfe, upon the 16th day of November 1539, he wrote to Mr Andrew Olyphant vicar of Fowlis, his agent at Rome, for a brieve, that as primate he might have his croce carried before him per totum regnum Scotiae, et in diocesi et provincia Glasguensi, et aliis locis qualitercunque exemptis, cum derogatione exceptionum earundem ad effectum deferendi crucem duntaxet et non alias, et absque exceptionum earundem prejudicio. These are the words of the letter, which is dated at Kelso. [He had a commission to be chancellor by the queene and regent, dated the 10 Januarie 1542; but he

accepts it not till the 13 December 1543, that it was delivered to him in parliament; and he continued chancellor till his death.] He defeated the design of the marriage of Edward Prince of Englande with our young Queene Mary, and frustrated Sir Ralph Sadler (King Henry the eight's ambassadour) his wilie and subtile negotiations for that effect. He being committed to the castle of Dalkeith a prisoner, removed from that to Seatoun, and without warrant or authoritie he went thence to St Andrews, taking his owne libertie. By his cunning the Earle of Arran, then governour of Scotland, against his promised faith and obligations, and against gratitude, was first brought to forsake England's interests, and then to join the cardinall; and, at length, by his craftie practising with and for France, and the Queene dowager, he contrived the governour's fall, at least a demission of his office, although that did not happen till after the cardinall's death. He attempted the work his uncle had begun about the New Colledge, to adorn and enlarge the same; and having demolisht some old buildings, he laid the foundation of a handsome church, within the colledge; but his barbarous murder occasioned the work to be abruptlie left off, as also his designed reparations about the castle of St Andrews. He gave to the New Colledge the kirk of Inchbryock. [He was murdered 29th May 1546, aged 52 years. All his murderers are said to have died violent deaths.]

JOHN HAMILTON Archbishop of St Andrews, designed both legatus natus and legatus a latere in fundrie charters, by most is accompted base brother to the Earle of Arran, governour; but Bishop Leslie and the MS. of the bishops and archbishops of St Andrews, call him gubernatoris germanus. Before he was promoted to this see he had been thesaurer of Scotland, Bishop of Dunkeld, and was then Abbot of Paisley; at which church he built a prettie handsome steeple, which fell before it was well finisht. He prevailed with the Earle of Arran at length to leave and
forsake

forfake the English intereſts, that were hotlie purſewed in this kingdome, and to join himſelfe to the Queene dowager and the French partie and intereſt, whereto he was much addicted himſelfe: alſo to demitt the regencie he procured the young queene's ſending into France; thereafter he made no great noiſe, and was ſcarce more a ſignificant figure in the ſtate after the reformation gote anie footing in the kingdome. He was zealous in the defence of the Catholick religion and in maintenance of the ſee. Witneſs the charters granted by him to the moſt conſiderable vaſſells cited and narrated ſupra, chap. vi. ſect. 6. and chap. viii. ſect. 4. After Januarie 1562 he was made priſoner in the caſtle of Edinburgh for hearing and ſaying of maſs; and in December 1566 he was reſtored to his ancient juriſdiction of confirming teſtates and collating to benefices. In 1569 James Earle of Murray, regent, was killed by Hamilton of Bothwelhaugh, who had lurked at this prelate's lodging at Linlithgow. He always adhered to the lords of the queene's faction and partie, and was at length ſurprized with ſome others in the caſtle of Dumbarton; from thence ſent to Stirling, and hanged in Aprill 1571 upon a gibbet erected for the purpoſe. He was ſuſpected of, and charged with, the death of King Henry Earle of Darnlie, and the Earle of Murray, regent; but was not condemned upon any of theſe points, nor was the ordinarie forme of triall uſed, though he earneſtly deſired it, but only hurried away to death on the forfaulture led againſt him in parliament many years before. I find him called *Vir prudens et egregie doctus*. And in his time and at his command, a large catechiſme in Engliſh, about 700 pages, containing the Popiſh doctrine, was printed; and it is compted a learned peece both by Catholicks and Proteſtants. And further to his praiſe the panegyrick on the benefactors to the univerſitie of St Andrews hath this of him: *Hic collegium Marianum, quod duo Betonii aedificiis ornare et proventibus augere conſtituerunt, eadem benevolentia complexus,*

plexus, quod ipsi facere apud se statuerunt, ipse praestitit; unde fundator istius collegii cenferi voluit. Joannem Rhetorfortem, Aristotelicae philosophiae clarissimum interpretem Lutetiae Parisiorum, ad collegium suum vocavit: Ricardum Smithaeum, theol. doct. anglum, et Ricardum Martialem theol. licentiatum huc venientes benigne suscepit, et in collegio Mariano docere iussit. Quum disciplina collegii antea laxior fuisset, et studia vaga et incerta, ipse certum tempus gradibus scholasticis praescripsit, et studiorum tempus definivit. But the MS. so often cited before hath this description of him: Antecessores sui male gesta quodam modo superavit. Et Buchanan, homo sane crudelis et avarus, et in omnem libidinem solutus; rege vivo, inter eos hic archiepiscopus quibus plurimum fidebat, sincerioris religionis studium prae se tulit; rege tamen defuncto, in omnia vitia praeceps ierat, et e multis concubinis unam Gracillidem Sempnam, daughter to Robert Lord Sempill (commonlie called the Lady Gilltoun), nec forma decoram, nec fama alioque integram, nec alia re quam procacitate insignem, a marito, propinquo suo, et gentili, abductam, prope in uxoris justae loco, habebat. Her husband was William Hamilton of Stanhous, who was killed by the French as he returned home from Edinburgh. And I have seen copies of charters granted by this archbishop to William, John, and James Hamiltons, his three naturall sones, born of this Grizzel Sempill; and they are designed her naturall sones, but they came all to be forfeited.

King James the sixth by his letter of presentation, dated at Stirling 10 June 1571, directed to Robert, commendator, and the convent of the priorie of St Andrews, narrating, that the lands of Pilmuir, Inchsture, Inchyra, fishings and pertinents, sometime belonging to William Hamilton, naturall sone to John Hamilton Archbishop of St Andrews, or to John Hamilton also the archbishop's naturall sone, holden of the priorie, were fallen in the king's hands, and pertained to his Majestie by escheit

eschheit and the laws of the kingdome and priviledge of the crowne, through William Hamilton his being borne and dying bastard, without lawfull airs or lawfull disposition of his lands, or by the proces of forfaiture pronuncit against his father in parliament for treafone and lese Majestie; therefore the king presents to the commendator and convent William Cunynghame, sone to the Laird of Drumwhassell, an immediate heritable tenant to the saids lands, &c. Item: this prelate granted a letter of regrefs to Henry Wardlaw of Torrie in September 1556, whereby he obliged him and his succeffors to admitt and receive him heritable tenant againe in these lands whenever he should pay to Grizzell Sempill in liferent, and William Hamilton her naturall sone, &c. certaine sounes of money contained in the reversion granted thereupon to Torrie.

As to this archbishop this farther accompt may be given of him, which is not much known: From the authentick bull granted by Pope Julius the third, dated Prid. Non. Sept. 1551, pontificatus 2. in my custodie, wherein the pope considering that Archbishop John Hamilton could not administrate the affairs of the see by reasone of a phthisis that troubled him (for which purpose he called the famous physician Cardan from Milan to St Andrews, who at length cured him, upon Marie Queene dowager and the Earle of Arran governour of this kingdome their letters); therefore the pope appoints Galvin Hamilton (after Abbot of Kilwinning), of the age of 30 years, coadjutor in the government and administration of this see in temporalls and spiritualls, with a yearlie pension of 400 libs. Scots (making 70 libs. sterling says the bull), super fructibus proventibus, &c. mensae archiepiscopalis Sti Andreae to be paid by the archbishop quorum tertiam partem provisio seu pensio hujusmodi non excedit; with power to the said Galvin to doe what belongs to a coadjutor, but with the archbishop's exprefs consent. Et dicto Joanne ecclesia cedente aut decedente, aut praesente deficiente, aut illa quovis

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modo

modo vacante, the bull bears, Te Galvinum illi in archiepiscopum prae-
fecimus, et ipsi ecclesiae archiepiscopum, pastorem et praefectum fore
decernimus, curam et administrationem in spiritualibus et temporalibus
committendo plenarie, abstinendo ab alienatione immobilium et pretio-
rum mobilium dictae mensae, et reddendo rationem officii coadjutoris,
non solum ex districto examine, sed etiam dicto Joanni. This Galvin
Hamilton came never to be Archbishop of St Andrews, but only Bishop
of Galloway: But how long he continued coadjutor to this bishop is
not certaine. Yet Alexander Somervail's charter of the lands of Polduff,
granted by this prelate, is with consent of this Galvin Hamilton com-
mendator of Kilwinning there, designed nostri coadjutoris, et ad dictam
sedem archiepiscopalem successoris canonice provisi in Sept. 1558. Item:
in the Lord Seatoun's charter of the lands of Kirklistoun, John Hamilton
archbishop, and Galvin commendator of Kilwinning, the archbishop's
coadjutor and successor lawfullie provided to the archbishoprick, are
granters with consent of the chapter. Nota, this charter is a confirmation
of the cardinall's charter of the same lands formerlie granted; data
confirmatae Aprill 1543, et cartae confirmantis 1557. Item: this coad-
jutor is granter with the archbishop in a tack of teyndes of the lands of
Winchburgh and Hombie to the same Lord Seatoun, dated July 1561.
[This archbishop in Queene Marie's confirmation of the golden charter
is the first witness, and is designed Thesaurarius noster.] And it is to be
observed of this archbishop, that in his presentation to Mr John Ruther-
foord to be a supernumerarie master in the New Colledge of St Andrews,
he designs himself Collegii scholasticorum et presbyterorum in loco, alias
paedagogio nuncupato, sub nomine beatae Mariae erecti, fundator et do-
tator, dated Aprill 1557. [This Galvin Hamilton being on Queene Ma-
rie's side in the Earle of Lennox's regencie, was killed in that skirmish be-

twixt

twixt Leith and Edinburgh, the fight being between the Earle of Huntlie for the queene, and the Earle of Mortoun for the regent.]

JOHN DOUGLAS, proveist of the New Colledge, was promoted to the archbishoprick in 1572 by the Earle of Mortoun, on whom the archbishoprick was bestowed in recompence of his expences in ane embassie to England, on his owne charges, while the Earle of Mar was regent. In his time, viz. 1574, the assemblie inhibited the bishops to execute any pairt of the ecclesiastick jurisdiction, within the bounds where the superintendants served, without their consent. In 1575 Mr Andrew Melvill in Scotland, first started the question anent the lawfulness of the office of a bishop. Towards the election of this Mr John Douglas, the king and the Earle of Mortoun, thereafter regent, sent a conge d' elire or letter commendatorie to the prior and convent of St Andrews, dated 26 January 1571, [subscribed James rex, and Mar regent.] And Douglas being elected and promoted to the see, he both set tacks of teyndis and granted charters of lands to his vassells. He died 1576. The MS. commends him exceedingly for his honourable birth; skill in the Scriptures (he was the first Protestant bishop of this see and kingdome); the kings favour; his *magnum ingenium ad res magnas accommodatum*; his extraordinarie scholastick, philosophick, and theologick subtiltie; his great pietie, and great eloquence in preaching.

It is to be observed, that the foresaid manuscript book of the bishops and archbishops of St Andrews, upon what ground I know not, but against the authoritie of all the historians of that time and truth too, places this Mr John Douglas after Mr Patrick Adamson, who undoubtedly succeeded to him, making this Archbishop John Douglas to have lived till the 9th of May 1606, and to have been in the see thirteen years, two months, and twelve days, and yet gives Adamson his due time of being in this see, but makes one Mr James Douglas

(of

(of the same station and designation with our present John) to have succeeded Adamson: But I suspect this is a notable mistake; for 10. according to Spotswood, Howie, and others, John Douglas died in 1576, and so thirtie years sooner than the other account would have him. 20. The universitie, especiallie the New Colledge registers, give us true measures of this John Douglas that he was proveist of the New Colledge, and for twentie-three years together rector of the universitie before he was promoted to be archbishop. Now this being a concurrent and a concordant testimonie with those of Spotswood and Howie, both men alive in the time, concerning his entrie, death, and successor, we rather close with that account than follow the faith of an unknown author, [albeit a learned man and a moderate Puritan.] This Douglas did little in the archbishoprick, for Mortoun the regent took up most part of the revenues.

PATRICK ADAMSON, a learned and eloquent man, succeeded John Douglas in this see anno 1576. [He is called *divini verbi praeco celeberrimus et fidelissimus*. He was borne in Perth anno 1536. He became *summus Papanorum hostis, inter quos delituit extremo vitae dispendio*.] He was elected by the chapter. Yet after, superintendents were commisionate to call him before them, and to prohibit him to exercise any part of his jurisdiction till he was authorized thereto by the assemblie. And now Andrew Melvill busieth and disturbeth the church about the policie and discipline. In the assemblie 1578, commission is given to some ministers to call Archbishop Adamson before them, and to charge him to remove the corruptions of bishops in his persone, and to ordaine him and others of that order to submit to correction, and to signe certaine articles. He was quarrelled by a generall assemblie for giving collation to bishops, and for voting in parliament; not being authorized thereto by the church. In 1584 he was the court preacher; and in 1585 he was sent ambassadour to

to Queene Elizabeth to inform her of the king's sinceritie in the Protestant religion. [On the first of March 1558, there was a declarator passed before the Lords of Council and Session, finding his liferent of the archbishoprick, teynds, rents, and profits belonging thereto, and of all lands, &c. belonging to him holden of the king, to be fallen in the king's hand as escheit through the archbishop his being put to the horn, upon 12 December 1586, at the instance of John Burn minister at Innerkeithing, for not payment to him of 100 libs. Scots assigned to him in stipend furth of the teynds of the archbishoprick; and, therefore, decerning the archbishop to have tint his liferent of the saids lands, teynds, &c.] In 1589 the kirk censured him with deprivation for marrying [George Gordon] the Earle of Huntlie, with [Henrietta Stewart] the Duke of Lennox's sister, upon the king's warrant and order: But the king did not approve thereof, nor did the archbishop submit to the sentence. In 1591 the Puritanes published a write, which they named his recantation, justlie suspect to be counterfeit by themselves while he lay a dying in great distress in his fortune through their means. He was a learned, zealous, pious, and eloquent prelate, and hath left behind him good proofs thereof. While he was archbishop he made a notable reformation in the universitie of St Andrews; he brought in the profession of theologie into the New Colledge instead of philosophie, and procured the change to be confirmed in parliament; he called Mr Andrew Melvill from Glasgowe to the New Colledge; but after that he had never peace nor comfort. Dr Howie sayes of Adamson, *Hic regem nactus opportunum, et veteris disciplinae ecclesiasticae amantem, et multos alios in aula ministrorum intemperie offensos et irritatos, gradum episcopalem omnibus viribus suffultus, etiam autoritate regia jam labantem statuminauit; profligata presbyterii autoritate, et gubernatione illa sublata, quam recens pastores introduxerant, tandem supplantatus ab aemulis,*

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aulica

aulica gratia excessit, et quum aliunde spes sublevandae inopiae non effulgeret nisi ab aemulis, coactus fuit nisi fame perire voluisset, canere palinodiam, et gradum episcopalem, quem antea acerrime propugnabat, damnare. Palinodiam hanc tenebris quidam emisit in vulgus, sed varie interpolatam, et astutis multis, quae Adamsonus nunquam locutus est. Obiit anno 1591, in summa inopia.

After Adamson's death the see vaiked, and none were admitted thereto for fifteen years. And the profits and rents of the archbishoprick were given to the Duke of Lennox, till the estate of bishops was restored, anno 1606.

GEORGE GLADSTANES, Bishop of Caithness and minister of St Andrews, anno 1606, was created archbishop, and translated to this see. This year past the act, famous for its title, Act anent the restitution of bishops, which is misconstrued by some, as if before that the estate of bishops had been utterlie overthrown in Scotland. But that was never intended, says Spotswood; only by this act the temporalitie of bishops (which by the act of annexations 1587, belonged to the crowne) was restored; for it is observable, that the same archbishop was before, while minister of St Andrews, Bishop of Caithness, yea and Archbishop of St Andrews before the act; for he sat in the parliament (that made the act) as such, and therein consented to the dissolution of the castle of St Andrews, a pairt of the temporalitie of the archbishoprick, from the archbishoprick, ut vide in the act, and in chap. x. sect. 7, 9. Shortlie after Gladstane's his translation to this see followed the conference at Hampton Court (the second engagement of that nature had with the Puritane ministers, the former being with these in England, this with the Scottish), ut videre est in Spotswood, p. 497. Archbishop Gladstanes died in the spring 1615, and was buried in the parish church of St Andrews, in the communion isle thereof. He was a man most learned, eloquent, and of great

great invention; but as his immediate successor hath it of an easie nature, and soon induced to doe many things hurtfull to the see. He used alwayes to preside not only in the ordinarie meetings of the presbyterie, but also at the public giving of degrees in the universitie in St Andrews (whereof virtute officii he was chancellor if he was upon the place). So great were his parts, learning, and readieness, that in anno 1605, the plague breaking out in the toun of St Andrews, it is reported that the rector and all the universitie, in a morning about five o'clock, addrest him in bed for breaking up the teaching and dissolving the schollars; and it is said he bade them be ready at the ringing of the bell, and that within two or three hours he appeared in public, discoursed upon the theame de foetu abortivo, conferred the degrees himselfe, and so broke up the universitie for that year. This archbishop was called and brought thither at first by King James the sixth from being minister at Ardbirlett, of purpose to ballance and poize Mr Andrew Melvill, and to guard the universitie and students against his principles, and to fence them from being tinged with his seditious and turbulent way; and many a hote bickering there was betwixt them thereupon.

JOHN SPOTSWOOD, that grave, sage, and peaceable prelate, deserves a singular note and mark of honour for his great labours in restoring the estate of bishops ex jure post liminii; in governing the see of Glasgow wisely for eleven years, and St Andrews and his turbulent church twenty-three years; for composing ane excellent liturgie; his recovering and bettering both these sees to some tollerable competencie; procuring the priorie of St Andrews to be mortified and annext to the archbishoprick for ever; his prudent conduct in great matters the time he was chancellor in this kingdome; his wonderfull patience under his exile; his holy simplicitie and primitive disposition and humilitie; his works of charitie (he built the church of Dairsy, the handsomest edifice of that kind

kind in the kingdome); his notable historie of the church of Scotland; beside which he wrote also a litle tract, in good and refined Latine, called *Refutatio libelli de regimine Ecclesiae Scoticae*, dedicate to King Charles the first, a learned and eloquent peece, pitifullie refuted by Mr David Calderwood, under the name of Dido Clavius; his numerous journeys and travells to England for the church and the king's service; with many other great and excellent qualities in him and works done by him, which may be seen in his life, prefixt to his historie of the church. He recovered to the church 300 libs. sterling yearlie of the revenues thereof, formerlie uplifted by the exchequer as annexed to, and incorporate with, the crown rents.

After the death of this worthie prelate, at London anno 1639, the see vaiked, yea and for some years of his life also; for he was chased away (and the vacancie of the see is compted to be twenty-three years) through the furious zeall of some enthusiastick ministers and corrupt laicks. But at length, almightie God pitying our miseries, to reclaime us to repentance and a sound mind, gave the kingdome and church the excellent blessing and mercie of our ancient government and governours, restoring the king [Charles the second] to his crown and rights, and the people to their wonted and true religion and loyaltie, the sense whereof wrought in his Majestie this fuitable return, that he resolved to recover the church from the anarchie, confusion, and tyrannie under which it had so long groaned: and then by a most remarkable step and direction of divine providence for undertaking this difficult work and working it out, his Majestie hit upon, and employed, that great and eminent persone

JAMES SHARP, a man of profound wisdom, great courage, wonderfull zeall for God and his church, prudent conduct, and indefatigable labours in their service. He by an unusuall sagacitie, pietie, sense of dewtie, foresight, and providence, revived and cherished the small remainder

mainder of loyaltie that remained among the ministerie of this church, and for seven years maintained and defended the same in life and being against all the invidious insinuations and secret and open practises of the undermining partie, till the happy change, and then he piteouſlie and dexterouſlie contributed his effectuall endeavours moſt ſucceſſfullie to the reſettling of the church of Scotland in its ancient and primitive offices and government, maugre all the oppoſition he met with from divers parties and perſwaſions, and by God's bleſſing and the king's favour on his labours, he effectuate that great work as if he had been borne thereto, which it is thought hardlie any other could have done. [A learned author, the Turkiſh Spy, gives him this character: A man of ane accurate and extraordinarie ſpirit, of a refined genius in ſciences, to which he brought no ſmall honour and reputation through the vaſtneſs of his abilities, his profound judgement, and dextrous ſagacitie in all things that he undertook. He got the higheſt and greateſt eccleſiaſtical dignitie in the kingdome from King Charles the ſecond, after his reſtoration to the throne, as a debt to his great abilities, and as a reward to his merits and ſervices, in labouring might and main to effect and compaſs the king's reſtoration: And he no ſooner acquired this honour but the enemies of kings and biſhops in Scotland perſecuted him with ſlanders and invectives, and the ſtreets ſwarmed with libells againſt him, and all becauſe of his endeavours to ſet up epiſcopacie in Scotland, which was ſubverted by the ſolemne league and the uſurper Oliver Cromwell.]

This fabrick, as it was his owne rearing, ſo while he lived he was the ſole Atlas thereof, upholding the ſame by his extraordinarie prudence, labours, watchfullneſs, courage, prayers, and fears, againſt all its enemies, ſecret and avowed, in the ſtate and in the church, diſappointing their deſigns and defeating their projects; and ſupported by his owne innocence and dewtie, with the reverence, conſtancie, and magnanimitie

proper to himfelfe and his character, undervaluing all perills and dangers, he encouraged fome, and awed many, to a compliance; which eminent fervices to God, the king, and the church, wrought and brought him to a crowne of martyrdom; for thefe procured him the inveterate and irreconceivable envy, hatred, and malice of the fanatick turbulent pairty; *Turba gravis paci, placidaeque inimica quieti*; whose mad furie caufed his fall by ane inhumane and barbarous murder and paricide [committed upon him May 3, 1679, in Magask muir, about three miles from his owne houfe, by nine religious ruffians and hellifh affaffins,] thereby facrilegioufly robbing God and his church of a worthie prelate; the king of a faithfull counfellow and fervant; his countrie of ane excellent patriote; the government, fpirituell and temporall, of a fure pillar; all good fubjects of a worthie friend and example; and myfelf of a dear and munificent patrone.

This archbifhop did great matters for the univerfity in St Andrews; procuring thereto a mortification from the king of 200 libs. fterling anno 1668, to be paid yearlie furth of the exchequer for ever; by which mortification there was founded a profeffor of mathematics [or medicine, as the archbifhop fhould think moft proper; and the profeffor is thereby appointed to teach in the old colledge; as alfo a profeffion of the orientall languages, and the profeffor appointed to teach in the New Colledge; and each of thefe profeffors is provided to L 50 fterling per annum out of the faid mortification.] He was anxiously concerned that their affairs might go well, and their rents be dewly employed, and fit mafters be brought into vacancies; yea and defigned much more to their advantage, and was often and much employed in vifitations of the univerfity.

Upon the noble monument erected for him in the prefent cathedrall church of St Andrews, by the pietie of his worthie fone, the attempt to his defcription comes far fhort of expreffing his endowments and merits, [albeit much is truely faid.]

The

The inscription on the monument is thus :

DOM.

Sacratissimi antistitis, prudentissimi senatoris, sanctissimi martyris,
cineres pretiosissimos

Sublime hoc teget mausoleum.

Hic namque jacet

Quod sub sole reliquium est, reverendissimi in Christo patris,
D. D. Jacobi Sharp, Sti Andreae archiepiscopi, totius Scotiae primatis, &c.

QUEM

Philosophiae et theologiae professorem academia ;

Presbyterum, doctorem, praefulem, ecclesia

Tum ecclesiastici, tum civilis status ministrum primarium Scotia ;
Serenissimi Caroli secundi monarchicique imperii restitutiones suasorem

Britannia ;

Episcopatus et ordinis in Scotia instauratorem Christianus orbis ;
Pietatis exemplum, pacis angelum ; sapientiae oraculum ; gravitatis ima-
ginem, boni et fidelis subditi ;

Impietatis, perduellionis, et schismatis hostem acerrimum ;

Dei, regis et ecclesiae inimici viderunt, agnoverunt, admirabantur.

QUEMQ ;

Talis et tantus cum esset, novem conjurati parricidae, phanatico furore
perciti, in metropoliticae civitatis, suae vicinia, lucente meridiano
sole, charissima filia primogenita et domesticis famulis vulne-
ratis, lachrymantibus, reciamantibus, in genua, ut pro
ipsis etiam oraret, prolapsam, quam plurimis vulne-
ribus confossum, sclopetis, gladiis, pugionibus,
horrendum in modum trucidarunt.

3^o. Maii 1679, Aetatis suae 61.

Amongst

Amongst the many threnodies and epitaphs upon him, composed by fundrie persones the day of his interment, the following was one :

Reverendissimo in Christo patri
Jacobo Sti Andreae archiepiscopo
Scotiae totius primati

In confinio terrae coelique posito ;
Vultu inter homines superosque ambiguo ;
Tantum non corpore coeliti ;
Spiritu ultra coelites, nifu ingenii anhelante :

Theologiae vertici, prudentiae apici,
Sacrae doctrinae lapidi lidio,
Vivo acumini, animatae subtilitati.

Veri { indigatori acri, investigatori acuto,
assertori firmo, propugnatori strenuo,
illustratori splendido.

Religionis lumini, virtutis columni,
Pietatis ideae, sanctimoniae exemplari
Morum normae, recte vivendi regulae.

Quo nemo { ad excogitandum promptior,
ad inveniendum acrior
ad probandum aptior,
ad confutandum vehementior.

Quo nemo { altius ingenio erectus,
sublimius fama elatus,
demissius pia humilitate abjectus
prudentia et virtute deo proprior,
opinionem suam remotior.

Vere Jehoiada Stephanus et Elifha
Currus et equites Israelis.

F I N I S.



Martine, George

Reliquiae Divi Andreae or the state of the venerable and Primitial See of
St. Andrews ... ; with 3 Engravings

St Andrews 1797

4 H.eccl. 513 m

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